National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. Without Concealment---Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

VOLUME X.---NO. 19. NEW-YORK, THURSDAY, OCTOBER 4, 1849. WHOLE NUMBER 487.

National Anti-Slavery Standard
PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY,
At 142 Nassau St. New-York.
TERMS Two Dollars per annum.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to S. H. Gay, New York.

☞ Donations to the Treasury of the American Anti-Slavery Society may be forwarded to Francis Jackson, Treasurer, at Boston; or S. H. Gay, New-York.

E. NORRIS, PRINTER.

The Southern Press, North.

From the Boston (Mass.) Advertiser.

DISSOLUTION OF THE UNION—ABOLITIONISTS—FREE SOILERS.

A dissolution of the Union has, at all times, been regarded by good patriots as the greatest disaster that could befall the country. It is impossible to foretell the consequences of such an event minutely. The Southern States would probably endeavor to form one grand slaveholding confederacy. The other States have no strong principle of cohesion; and under the influence of the divisions of opinion and struggles of party, which would necessarily precede the separation, would probably assert each its separate independence. This state of things would be followed by the immediate extinction of the country, as one of the great members of the family of nations; by the loss of all power and influence abroad; and by general confusion, anarchy, and civil and border war at home. What might be the final result is of course still more difficult to predict. It might be the aggrandizement of some of the larger States, by a career of conquest, and their erection into military despotisms; or it might be a general waste and desolation of the country, such as has fallen upon a great part of Asia and the northern shores of the Mediterranean, once the most populous and prosperous portion of the world. Everything like constitutional liberty, the advance of civilization, and the quiet progress of the arts of peace would perish, in the general wreck. These and worse evils, if worse there be, may be fairly looked upon, as the natural and necessary consequences of a dissolution of the Union.

Accordingly, to desire such an event has ever been regarded by good citizens, as a mark of the most deplorable perversity, blindness, or corrupt ambition Few indeed, till lately, have ever had the courage to avow such a desire, or have ever been suspected of entertaining it.

The suspicion that he was engaged in an enterprize which involved the severance from the Union of a part of Louisiana, while it was still but a territory, caused Aaron Burr to be arrested and tried for treason, and though he was acquitted of the technical offence, blasted his name forever. The unfounded suspicion, or rather the caluminous charge, that the Federal party contemplated a separation of the States, in the war of 1812, destroyed the influence of that party and caused its voluntary dissolution. The avowed intention of the nullifiers of South Carolina to pursue their mad projects to the rupture of the Union has resulted in the political annihilation of that faction and the utter prostration of its leaders.

Should a project for the dissolution of the Union be pushed beyond words, and carried to the point of taking up arms to effect that object, such an act would be levying war against the United States, and all concerned in so doing would be guilty of high treason. It may be doubtful whether the nullifiers, who raised and drilled troops, and laid in military stores, might not have been proceeded against for that crime. Such, however, is the humane spirit of our Law, that nothing short of levying war against the United States or giving aid and comfort to its enemies, constitutes the crime of treason. It was ruled by the Supreme Court, in the case of Burr, (greatly to the dissatisfaction of Mr. Jefferson), that even conspiring to levy War was not the Act itself, and consequently was not treason. It is unnecessary to say, however, that it has all the moral qualities of that crime.

As far as the Law is concerned, a man may desire, may recommend, and may aim to produce a dissolution of the Union, by any means short of taking up arms, without being guilty of treason. He may write and speak; he may exert himself individually and jointly with others, to produce this end, and yet not be amenable to justice. How far he is innocent in the forum of conscience and before Heaven is another question. At that tribunal technical pleas are of no avail.

We have a party among us (the Abolitionists) small and,—while they avow such desperate objects,—not likely to increase who openly proclaim, by their most popular orators, that "they trample upon the Constitution" and wish to dissolve the Union,—on the ground that it protects Slavery. The members of this party, some of them able men, are engaged in a systematic agitation, one avowed object of which is to effect this dissolution. Funds are raised and newspapers supported to promote this object. Every occasion is seized of making the most inflammatory appeals to the public The Union of the States, the Constitution, and all who honor and obey them, are habitually spoken of, and if they are persons of any prominence by name, in terms of fierce denunciation and bitter reproach;—and an impression has apparently been made to prevail to some extent, among those who are subject to be carried away by impassioned harangues, that the Union of the States, instead of being the greatest of blessings, is the instrument of the foulest crimes and is consequently itself the direst of curses.

But these persons, as has been said, violate no law of the land. What laws of morality and conscience they violate is another question. If considerations of consistency or policy were proper to be mentioned in such a connection, we might urge that they violate the dictates of common sense, as well as those of conscience and morals. Nothing is plainer than that the dissolution of the Union would tend, more than any other conceivable event, to perpetuate Slavery. While the Southern States belong to a confederacy, of which half the members are opposed in feeling and principle to Slavery, the only pressure which can be brought to bear upon them, as independent States, exists in full force. Dissolve the Union, and you will then have a Southern confederacy, of which all the members will be slaveholding States. A crusade against Cuba with its annexation question would soon follow. All prohibitions of the foreign slave trade, under the Constitution and laws of the United States, would cease, and Texas would be immediately filled up by importations from Africa. Self-evident as all this is, the dissolution of the Union is a favorite idea,—every day more and more openly avowed,—of men who claim to be in a peculiar sense the enemies of Slavery!

This does not perhaps transcend the bounds of delusion, to which men of ardent minds may be carried, who devote themselves exclusively to one idea. But the countenance given to them by men of a different class, (the Free Soilers,) who claim to be statesmen, and who engage in extensive political combinations, is truly astonishing. Do these latter persons duly reflect upon the encouragement they are in the habit of affording to projects having all the qualities of treason in the forum of conscience, and never even named by good men till of late years without reprobation? At a late gathering of Abolitionists, letters were read from some of the most distinguished leaders of the Free Soil party, apologising for their necessary absence and expressing the greatest respect for the Abolitionists, whose invitation was declined. Mr. Charles Sumner could not attend, because he was engaged at an Anti-Slavery meeting elsewhere. Mr. Palrey did not attend, because he might hear some things which he did not like, and say some which would be disapproved, and he states particularly that he differs from the Abolitionists in the opinion, that a dissolution of the Union is the proper remedy for Slavery. Mr. Palfrey, however, expresses this difference of opinion as calmly as if it were a difference of judgment on the tariff, or the bank. He respects and honors the men, who 'trample on the Constitution" and regard the Union as a curse, and as might be expected under these circumstances, he is himself the subject of warm commendation on the part of the Abolition orators.

Although the leaders of the Free-democracy,—most of them democrats of twelve months standing)—have not hoisted the flag of disunion, they profess all the disunion principles of the regular Abolitionists. Mr. Palfrey began his career as a Free Soiler, by his famous resolution of "No Union with Slaveholders." As our present Union, formed by our revolutionary and constitutional fathers, happens to consist of an equal number of slaveholding and non-slaveholding States, what does "No Union with Slaveholders mean" but "Dissolve the Union?" We do not see, starting as he does with this motto, why Mr. Palfrey should tell the Abolitionists that he does not agree with them, that a dissolution of the Union is a remedy for Slavery. If it is not a remedy for Slavery, why proclaim "no union with slaveholders?" Above all, if it is no remedy for Slavery, what excuse have the Abolitionists, whom he so much honors and respects, for pursuing an object, which can have no *other* justification. If through the political chaos, the scene of anarchy and bloodshed, which would follow a dissolution of the Union, one could behold, with confident assurance, the entire abolition of Slavery, he might think the cost not beyond the value of a consummation so devoutly to be wished for. But Mr. Summer and Mr Palfrey, in common with all reflecting and considerate men, regard the dissolution as the certain means of aggravating the evils of Slavery; and yet exchange the most honied compliments with the men, who are laboring night and day to bring about this direful catastrophe.—A Friend of the Union, and an Enemy of Slavery.

From the (New Haven, Conn.) Journal and Courier.

THE NEGRO RACE—SUFFRAGE.

Mr. Editor:

Living under a system of government which secures to each individual the right of forming and expressing his own opinions, I trust that you will not "usurp authority" by suppressing the sentiments of a fellow-citizen upon a subject of common interest. I do not wish to hold you responsible for my views, nor do I consider that you incur such responsibility by giving publicity to them; from the simple fact that they are known to be directly in opposition to your own sentiments on the question under consideration. Indeed, your remarks at the conclusion of a report of the "Colored Convention," which recently assembled in this city, in connection with minor circumstances, were what induced me to address you this communication.

In the remarks above referred to, you express the belief that the "colored population" of this State will secure the object for which they have "so long and (in your opinion) justly prayed," by a constant "agitation," and by keeping their cause before the people." Now, sir, it seems to me that their cause has been pretty well "agitated," and that their claim has been presented to the people in various ways, and that without receiving any very flattering evidences of a change in the public sentiment in their favor. The question has been repeatedly presented to the State Legislature, and also to the people of the State, for an amendment of the Constitution, by striking out the word "*white*," and all the appliances of political intrigue—all the inventive genius and arguments of political aspiration—have been brought to bear upon the subject, and without success. Politicians, with the hope of gaining their cause, and securing their votes as the ultimatum of their pseudo-philanthropy, have espoused "universal suffrage," and eulogized patriotism, the valor, the wisdom, the discrimination and the vigilance of the African race. They have bleached the bones of blacks upon the field of glory; they have made a Demosthonees of a Gumbo, a Brutus of a Pringle, a Constantine of a Guffler, they have immortalized them as Heroes, as Statesmen, as Patriots, as Martyrs; but all to no purpose. They have ridiculed the idea of attaching importance to color, and sworn that wool was hair; they have re-moddled the head and bruised the shin; they have shortenened their heels and sharpened their noses; but still the white man's efforts in the black man's cause has not been appreciated They have whispered the praise of "Af'ric's slubrious clime," and sang the fascinations of "Dandy Jim;" they have sighed "Oh, Dinah, let me in," and danced the "Jim Crow Polka;" and yet Republics *is* ungrateful! No means have been withheld by these interested politicians to enhance the estimate upon the virtues of the people in whose behalf they evinced such an interest. Their peculiar characteristics have been the subjects of eulogy and fashionable song. Their wrongs and their grievances have been repeated before public assemblages and by the public press. Conventions have been held. Prayers and petitions have been presented by them and urged, ably and eloquently, by their friends, in various ways and before different bodies, but all in vain. The efforts of themselves have been abortive, and the exertions of their friends have availed them nothing.

Now, sir, it seems to me there must be some reason for all this. Either the hearts of the people are hard and desperately wicked or there is a substantial overruling, paramount objection to the admission of this class of people to the rights of freemanship. Perhaps, sir, you may attribute it to the former cause, but, if so, I must be permitted to differ with you on this point. I place that objection on this basis—*The ignorance of the Negro race.* You may think this a bold position, but I think facts will sustain it. There may be exceptions, but I have never seen them to any remarkable extent. You may point me to the eloquence and sound arguments of the recent Convention in this city, as your contemporary has done; but I will point to the explanation. In commenting upon one of the orators on that occasion, the *Palladium* says: "He made a very eloquent speech." In the very next sentence he further remarks; "*His color was almost a clear white!*" This principle I believe will hold good in almost, if not in every single instance where any considerable degree of mental ability is recognizable in those who class themselves with the Negro race. That those who have hardly Negro blood enough coursing their veins to preserve the distinction, should be possessed of some of the mental qualities of the white man, in a great or lesser degree, of course is not to be disputed. But confine the principle to the Negro race—*as a race.* Look back upon the history of Africa. Where are her Heroes and her Statesmen? where her Christians and her Patriots? where her Reformers and her Liberators? Do you say there were none in those antiquated days of darkness and despotism? Who were the poets, orators and statesmen of ancient Greece? Who taught the Arts and Sciences in the palmier days of Italy's grandeur? Who were the heroes of Rome and the authors of her magnificence and splendor? The monuments of whose greatness are the stupendous ruins of Nineveh, Babylon, Palmyra, Balbec and Antioch? Who piled the towering pyramids of Egypt, where lies the bones of Cecrops and Cephrenes? But where are the evidences of greatness, the monuments of glory, the remnants of ancient splendor, the testimonies of Art and Science, in benighted, barbarous, heathen Africa? Do you see them in Guinea, in Ashantee, in Congo, in Timbuctoo? Do you see the fruits of ancient grandeur and departed glory in Loango, in Angola, in Benguela? If so, the historian has failed to record them. If her citizens were once civilized, enlightened and refined, then the story of her ignorance, her barbarity, her isolated, degraded condition, is false. If she was once governed by Republican laws and Christian principles, the chronicler of human events has failed to transmit it to succeeding ages.

—And do we look back upon such a people and such a country, as a model for our own? Do we want *their* wisdom and instruction distilled into our institutions? Do we want *their* intelligence and experience to sway the balance of power? Do we wish to become subservient to *their* wishes by elevating them *above* our own race—our wives and daughters? The people *have* answered these questions; they will answer them *again*—unbiased by "agitation," and unblinded by political Jesuits.

Anglo-Saxon.

☞ We doubt whether "Anglo-Saxon" has apprehended the Journal's sentiments touching the expediency of admitting the "Negro race" to the full privileges of citizenship. The Journal Editor has been absent some days, and the sentiment to which the above correspondent refers, was not from *the* Editor of the Journal. As for "universal suffrage" in its broad sense, we apprehend there is too much old fashioned Federalism in the Journal Editor to go for it.

From the (N. Y) Morning Express.

The North and the South.—A great effort is made and making to divide these twin sisters of our common Union, and to create two or more families out of one that now, approaching a century, has acted very harmoniously. We have no idea that the effort will be successful, or that the Hotspurs engaged in the amiable duty of dissevering the family will, in the end, be more successful than their predecessors have been. The Southern wild men threaten that if the "Wilmot Proviso" is passed, they will dash the Union into a thousand pieces; and the Northern wild men threaten, if it is not passed, they will do something worse. But in spite of the wild men, and in spite of the Provisoes, the Union we are sure, will endure many lives beyond the lives of those threateners. The "Wilmot Proviso," passed or not passed, will not dissever this Union. So many Wilmot Provisoes have passed, from the Ordinance of 1787 to the incorporation of Oregon, that we are justified in saying that to the South; and as to Northern feeling, after it stood the mode and manner of the annexation of Texas, it can stand almost anything.

It is a great mistake on the part of those who suppose that the Constitution, the *paper* charter, the mere contract, keeps this Union together. If nothing but a piece of parchment, written over, was the bond of this Union, we would not give any more for it than for a French paper Constitution, or for any other contract that it was the interest of men to break rather than to keep; but the Constitution of the United States is founded upon the self-interest of all the States,—the overruling self-interest—and such an interest as Discord, or Treason, or Revolution, even, cannot sever. The South is necessary to the North, and the North is necessary to the South, and hence the Union cannot be broken.

It is impossible for the reflecting Southern planter not to see that even Slavery cannot long exist in the United States, without and independent of the guaranteees of the Federal Constitution. The whole world, save this Constitution, is against the institution. All South America, save Brazil, has abolished it. The English have cut loose from it in all their islands. The French have, in a revolutionary fervor, denounced it and sacrificed it. The Literature of all nations disowns and declaims against it. It is not exaggeration at all to say that the common sentiment of all mankind is against it, save in Brazil, the United States, and the island of Cuba; and that the whole struggle of modern civilization is to get rid of it. But Slavery stands protected by the Federal Constitution of the United States; and as long as that Constitution exists, every American who respects that Constitution will respect all the guarantees in it, be he of the North, East, or West.

We are aware, however, that a general impression exists at the South that Slavery is altogether independent of this Northern Protection. It is forgotten there that the South is merely and chiefly an agricultural region; and that as in its commerce and manufactures it must rely mainly on other States, Federal or Foreign, it must therefore constantly come in contact with them. The South cannot stand aloof from all mankind, as the Chinese and Japanese do, with their peculiar institutions; but in seeking market for its cotton, rice, and tobacco, it must employ the agency of foreign shipping, and take in return foreign or federal goods. Now, when these Southern institutions come in contact with the institutions of the rest of mankind, they must be more or less influenced; but the amount of that influence has altogether depended upon the Federal Constitution. If it were not unlawful to steal slaves—if it were not in violation of the spirit and intent of the Federal Constitution—nothing could save the border States from a depopulation but an imediate sale of their slaves further South, and the crowding them Southward to shield new border States from like foreign influences. So, on the sea coast, but for the Federal Constitution, not a ship nor schooner could leave a Southern port without taking away more or less of its slave population. Retaliation might prevent this in some degree, but retaliation would stimulate insurrection, and large and insurrectionary bands would soon be organized in the free States "to give liberty to all mankind," but more particularly to the negro slave. If the North were for this driven out of the Southern ports, the North would thus revenge itself, and the consequence would be civil war, stimulating servile war in its train. The only way the South would be able to protect itself would be in turning Chinese or Japanese; for the public feeling of Great Britain and of France now is more averse to Slavery than any large part of the United States. No appeal then could be had from the North to these great powers, because the public sentiment in Europe now runs stronger against Slavery than in any part of our own country.

Nor is the perpetuity of the Union of less importance to the North than to the South. The value of our commerce depends in a good degree upon it. The importance of the Southern market cannot well be exaggerated to us. Besides, upon an area so large as this Union now is we have nearly all the benefits of a free trade in all the productions of varied climates and wide-spread latitudes and longitudes, with all the protection that nations in the long run can expect to have for their industry and labor. It is very true that if this Union were broken, we should be likely to add the immense British possessions upon this continent to some new Union of ours; and, in stretching that Union to the Pacific, realize in extent many of the blessings we now have from the Union as it is: but it would be a new Republic, with wars entailed upon it and engendered by it, and involving us in troubles and calamities that we should make the greatest sacrifices to avoid.

Speculations like these, however, are so melancholy that we hasten to cut them short; and the more ready are we to do it, because we can never indulge in any real apprehension that in our day this Union can really be shaken by either Northern or Southern fanaticism. Mere sectional parties have never flourished, and never can flourish, we feel sure, among a people so considerate and sound as ours are, in the main. Temporarily they may have growth and create alarm, as did the Nullification party in 1832; but the sound thinking common sense, in all parts of the United States, is for the Union—the Union as it is, and the Union at all hazards,—even with great sacrifices, and amid great trials and vexations. When the orators have roared against the Union, and lashed themselves into a rage, the great body of the people have been but amused by their antics, and quietly abided their time, when they could consign such ranters and roarers to a private life. It must be made the interest of the enemies of the Union to break the Union, before the treason can succeed; and no such an interest is likely to arise in our day and generation.

From the (Detroit Mich.) Free Press.

Did New England Federalism originate the Anti-Slavery Agitation?—The "Free Soil" organs affect much agitation at our statement of the established historical truth, that the Hartford convention federalists of New England originated the sectional crusade of the North against the South on account of the institution of Slavery. We know the truth of what we have asserted, and any man who will look into the political and party history of the times, from Mr. Jefferson's purchase of Louisiana, up to the proposed annexation of Texas, will find that federal Whiggery has uniformly assailed the South on account of its slave institutions, and tried to put down the democracy of the North by charging them with being the allies of the South.

A late number of the Washington Union contains a confirmation of the truth of what we have asserted that Northern federalism was the father of the Anti Slavery agitation. Thomas Ritchie and Edward Burke are democrats of considerable political experience, quite as much so as our "Free Soil" assailants, and in their paper of the 12th inst. they say:

The Northern portion of the Whig party are radically and thoroughly *Abolitionist.* Early imbued with deep hostility to the South, which long was the vanguard of democracy, *so far back as the days of the Hartford Convention*, it avowed its hostility to Slavery and the institutions of the South. The federalism of New England was incited to this warfare upon Southern institutions, not because they had any sympathy to the poor negro, or were in favor of the enlargement of individual freedom, *but solely on account of their* political *hostility to the South, which was the great ally of the Northern democracy in the support and propagation of democratic principles.* Hence the hostility and the zeal of the northern federalists and their legitimate successors, the Whigs, against the institutions of the South, and particularly that of Slavery. The hostility, therefore, of the northern portion of the Whig party against Slavery, is ceaseless and undying. [!!!] *They make war upon Slavery [!] in order to destroy Democracy in the South, an event which would inevitably lead to its overthrow in the North.* That portion of the federal party are therefore the perpetual enemies of Slavery and the South, from political motives, and not on account of their philanthropy or their real desire to enlarge the sphere of individual freedom.

From the Hartford Daily Times.

Slavery.—Democracy.—The patriotic men who formed and adopted the Constitution of the United States, found a difficulty which embarrassed them. It was the Slavery question. There were sterling Democrats in the Convention, however, as well as Federalists of stinted notions. The Democrats were *National* in their views, and founded a great and triumphant party on *National* principles. They readily saw that there were adverse interests in this widely extended country, and that the rights and the interests of one section were as sacred as those of any other. They perceived that there must be compromises in relation to these different interests, and that the people of one section should be content to let the people of another section manage their own affairs in their own way—and that the General Government should only have such powers as the different localities might consent to impart to it. The principle independent State sovereignty was firmly established. Its great idea is that the people shall govern themselves in their *local* capacity. A Southern State may have one code of laws, and a Northern State another—both shall be respected in their own localities. In this way the voice of the people is directly felt.

On this same idea was based the great compromise with regard to Slavery. Each locality was left to manage in its own way. This was the sum and substance of all the "compromises of the Constitution." It was the best arrangement that could have been made, for it placed the matter directly in the hands of *the people*, and it was the only plan on which all could have agreed. It saved the Republic. The North did not interfere with the South; nor did the South meddle with the North on this subject of Slavery—all went on smoothly. But in later years a local party has been organized. They have adopted what they call the Buffalo platform. This platform is so framed that no one of fifteen States of this Union can stand upon it. This is not National—nor is it Democratic. It tends directly to dissolution—to a complete destruction of our Republic. It looks merely to some peculiar views, confined to no more than *one-half* of our Union. Now our glorious old Republic—our *Union* "as it is," is worth a great deal, though it be not perfect in every part.

Suppose, in the war of the Revolution, a "Northern party" had have organized by adopting a Buffalo platform, so that no Southern State could act with them? Would any good result have followed? We think not, nor do we believe any good will come of the late organization, based solely on *one* idea, and that directed in bitter hostility against one half of the States of the Union. If our Union is to be prosperous, if our people as a whole are to be happy—it they are to go on in progress and power, all branches of industry prospering—we must cultivate a brotherly spirit;—must correct our own faults, and be generous to our neighbors; cultivate harmony to strengthen our Union, rather than engender a bitter opposition and exclusive party spirit that shall ever tend to evil, but never to good results.

Let us think of these things, and as Democrats ask ourselves whether our principles are broad enough to embrace *the Union*, or whether they are merely confined to a part of it, while they are in bitter enmity to the other part.

From the Lancaster (Pa.) Intelligencer and Journal.

The Slavery Question.—The institution of domestic servitude in our country, during its colonial existence, by the assistance and sanction of England, has been deeply deplored by the wisest and best men. At a very early period, the attention of statesmen of the highest order of intelligence and patriotism was directed to the subject, with the view of introducing measures by which its attendant evils should be mitigated, and restrictions built up for the prevention of its spread, and the accomplishment of its gradual abolition. But all their efforts were rendered nugatory and unavailing, by the guilty ardor and obstinate perseverance with which the Government of the mother country engaged in the traffic of human flesh. Under such auspices the growth of Slavery was rapid and wide-spread, so much so, that at the time of our National emancipation from the thraldom of British rule, it fastened itself, in many of the States, so intimately upon all the ramifications of social and commercial life, that it was found to be impossible to shake it off, without uprooting the very foundations of society. That generation, composed of men of the noblest attributes that can grace and adorn human nature, felt and appreciated the evils which had been brought upon them by an unwise Government, and would gladly have escaped from them had it been possible to devise any feasible means of so doing.

Such were the circumstances surrounding the institution of Slavery, at the time of the adoption of the Federal Constitution, which recognized its existence, and guranteed to each State jurisdiction over the subject, according to the laws thereof. Thus encompassed by constitutional provisions, the institution of domestic Slavery is subject to the exclusive jurisdiction of the States, wherein it exists, and their right to exercise it should be regarded with the same reverence that is extended to all constitutional rights: and none but those who are regardless of law, and ignorantly fanatical in sentiment, will desire to interfere with the rights so sacredly guarded. Whatever may be our opinions, in the abstract, upon the subject of Slavery, we have no right to disregard the fundamental law of the land, and excite difficulties and strife where we have no immediate interest. These, we believe, are the sentiments of the great body of the people North of Mason and Dixon's line, who look upon the conduct and sentiments of the ultra Abolitionist as subversive of good order and established law, destructive to the best interests of the slaves themselves, and calculated to endanger the harmony of the country.

But, here unanimity of opinion ends, and the point of difference intervenes. Some advocate the doctrines of the so-called Wilmot Proviso, urging legislation prohibitory of Slavery in the Territories, and contending that Congress has the right to make such enactment. Others deny the right of Congress to legislate upon the subject at all, and uphold the doctrine of non-intervention—leaving the whole matter to be determined by the people immediately interested. To the latter class we, to a great extent, belong, and believe in the correctness and wisdom of non-intervention, as promulgated by the Democratic party, inasmuch as it is the only principle, deducible from the Constitution, that can heal the agitation on the subject of Slavery, and preserve intact the bond of Union between the North and the South. We repudiate the ultraisms of both Benton and Calhoun, and avow our adhesion to what we conceive to be a safer and a truer course of policy, occupying medium ground between these two extremes, whilst, at the same time, it avoids giving offence to either—and would afford a peaceful remedy to all the evils of ill omen, that have arisen from the unwise and useless agitation of the question. For should the right of Congress to legislate upon the subject be admitted, then that body could, at its will, either inhibit its introduction into the Territories, or sanction and legislate its existence there, in defiance of the sentiments of the people who reside in them. The one right necessarily goes hand in hand with the other, and the consequece would be an eternal warfare between the Anti and the Pro-Slavery parties—the whole country would be torn and distracted by their strife and dissensions—and the bitterness engendered by such a state of things would poison and destroy the streams of our National prosperity. To the prudent and wise doctrine of non-intervention let us adhere with steadiness, and not be led astray by the designs of demagogues whose only aim appears to be their own advancement, and the destruction of the great Democratic party.

From the Utica (N. Y.) Daily Observer.

Abolitionism.—At different periods in the history of this country, the question of the abolition of Slavery in the States has been seized upon by designing individuals, to excite the honest though uninformed, and use them for mere purposes of personal advancement. At the time of the Hartford Convention, the Anti-Slavery crusade commenced, was continued a few years until the people discarded the disunionist movement, and stamped the authors of it with ineffaceable marks of their disapproval. In 1836, a similar effort to excite the people on the subject of Slavery, and array the North against the South, was made by a certain class, composed of some honest but misguided men, and their leaders, knavish in their motives, and determined to mislead by their action. The members of this party in the pride of their hearts and the self-conceit of their boasted super-human philanthropy, called themselves *Abolitionists.* Year after year they continued their hopeless struggles, growing small by degrees, and beautifully less, until they were considered of no consequence by either the Whig or Democratic organization. Their name of *Abolitionists*, although gloried in by them, was a by-word amongst the people, and treated with the contempt which fanatics led on by demagogues always ultimately receive.

In due course of time, after fruitless efforts to acquire influence, this same Abolition party amalgamated with offshoots from the Whig and Democratic parties, and ashamed of the old and worn-out name of *Abolitionists*, dropped it, and stole that of *Free Democrats.* In no respect were the old Abolitionists changed except in name. Ther principles were the same, their aims unchanged, and although like the ass in the fable, they had assumed the lion's skin, the ears and the musical tone betrayed the beast within. Though the effort is thus made, by sailing under false colors to deceive the people, and to dispel the odor of Abolitionism, the *Liberty Press* says, "the odium attached to 'Abolitionism' is not so strong as it was." Why then this change of name, this alias of Free Democracy? Why call themselves Free Democrats instead of Abolitionists? Does an honest, fearless party, ever change its name? No, never! It is the guilty who seek to escape pursuit by adopting a new name, stolen and used for the occasion. The evidence that Abolitionism is in as bad odor as ever, is found in the fact, that its very name is discarded and spurned by the Abolitionists themselves, while its principles remain unchanged. The criminal, ashamed of his guilty acts, seeks concealment by assuming a name and character, which do not belong to him. Thus it is with the Abolitionist. They know the people will disown them, if a new nomenclature is not adopted, and hence, *Abolitionism* is *Free Democracy*, and *Abolitionists* are *Free Democrats!!!* The cheat, however, will not succeed.

From the Tuscarawas (O.) Advocate.

Abolition Convention.—The Abolitionists of this county held their Convention in this place last Wednesday. It was composed of about half a dozen old Abolitionists, and nearly the same number of men taken from the two old political parties. For a man who professes to be a Whig to join such a party, appears to us to be perfect madness. The Whig party has ever been the uncompromising opponent of Slavery-extension—on this principle it opposed the annexation of Texas. While the loco-foco doughfaces of the North were cringing to the South, the Whigs were contending for the Right of Petition. Corwin defended with all the ability he possessed, the persons who petitioned against Slavery, while John B. Weller and his Locofoco allies, denounced them as fanatics. What is the object of these Abolitionists? It is not to prevent the extension of Slavery over territory now free, for the Whig party to a man are in favor of this measure.[!!!]

A majority of the Abolitionists go in for giving negroes the same political rights that are now enjoyed by the whites—of permitting them to vote—of letting them sit upon our juries to decide upon the rights and liberties of the whites, and to make them eligible to office. Although we are opposed to extending Slavery over one inch of free soil, yet we do not believe it to be politic, to so amend our Constitution, as to hold out any inducement for the blacks to immigrate here from the slave States. We do not wish to see our poor white men compelled to labor side by side with them. Neither do we want the old and decrepid darkies from the slave States to glut our jails and poor-houses. Let them remain where they are. And in the process of time they will be gradually manumitted.

But the leaders of the Abolition party go further. They believe that the whites and blacks should amalgamate, or in other words, that they should inter-marry, and that by freely mixing the Anglo-Saxon with African blood, that the latter would soon become extinct. Such sentiments appear to us revolting to every principle of humanity. It is well for these Abolition gentlemen to talk thus, but they never would permit one of their family to be yoked to one of negro blood. We will speak more fully on this subject hereafter.

From the Christian Mirror.

Aspect of Anti-Slavery.—We have supposed it to be a matter of congratulation, that an eminent politician in a slaveholding State, should make any decided movement, having for its aim the ultimate extinction of Slavery—even though the features of his plan of emancipation should fall short of the principles of abstract right. Let them get earnestly and heartily *at work* in the cause of emancipation, and their theoretical errors will be likely to disappear in the process. It is something gained that eminent slaveholders begin to think on the subject, to speak and act in reference to it, in any form, which contemplates a remedy. Hence we have thought it not only bad policy, but wrong in itself, to scout Mr. Clay's effort, notwithstanding all the defects of his scheme. You are not obliged to approve it, but it may be a step to something which you can approve. The aim, a riddance of Slavery, is good; but we suppose that politicians naturally look around them to ascertain the state of the public mind, and how far they can go and get a hearing. Mr Clay, with all his short-comings, has gone beyond public opinion in his State, and brought on himself no little odium by his movement; and he has been urged to resign his trust, as United States Senator, on this account.

L. W. supposes that Mr. Clay still holds some fifty or sixty human beings as chattels. Perhaps we should in justice add, that he is understood to have said repeatedly, to those who reproach him, "You may have them all, if you will get them by persuasion, and not by force." And the papers say—and we have as yet met with no contradiction of the statement—that they did get away the servant or slave, who accompanied him in his late journey, somewhere between Buffalo and Newport, and took him to Boston, and gave him money to bear his expenses to England; but that the slave, dissatisfied with his new condition and prospects, returned the money, and hastened to join his master.

From the Daily [Detroit, Mich.] Free Press.

The Good Old Platform.—The Democracy of old Richland county, Ohio, which is always good for 2000 majority for the regular Democratic nomination, held their nominating convention last week, at which they adopted, by acclamation, the following old fashioned, Democratic Resolutions:

Resolved, That the only legitimate end and object of civil government is the protection of man in his rights of life, liberty and the pursuit of happiness, and whenever government departs from this object, it is unsurpation,—not right.

Resolved, That the bond of union which holds together the organization of the Democratic party of this country, consists of these principles of republican liberty:

Equality of political rights;
Equal and exact justice to all men;
The greatest good to the greatest number.

Resolved, That an adherence to these fundamental principles of civil liberty enjoin upon the Democracy:

Opposition to a bank of the United States.
Opposition to a high protective tariff;
Opposition to a system of government debt.
Opposition to the whole paper money banking system:
Opposition to all monopolies, to the whole system of exclusive and corporate privileges and to all measures of government, tending to enrich the few at the expense of the many. * * *

Resolved, That we deprecate all efforts to interpolate the abstract question of negro Slavery into the creed of the Democratic party, and thereby to destroy the national existence of the party, sacrifice the great national principles and measures of the Democracy, and endanger our national Union.

Resolved, That while we are opposed to negro Slavery, *in the abstract*, and opposed to its extension into New Mexico and California, or any of the territories, *we are in favor of abiding by the compromises of the Constitution which leave the local domestic institutions of the people to be settled by the people of each State and territory for themselves.*

Resolved, That we are opposed to making the opinions of a man on the negro Slavery question a party test, but whatever opinion may be entertained on this subject, we are willing to acknowledge the right of membership in the ranks of the Democracy in any citizen who supports the party, and does not make his sentiments on the negro Slavery question a matter of political and party action.

Resolved, That we are in favor of leaving the question of negro Slavery in the District of Columbia to a vote of the people of the district to decide for *themselves, believing that the public duty of the people of Ohio will be better performed by attending to their affairs than by undertaking to dictate laws for the local domestic institutions of the people of that district, or of any other distant State or country.* * * *

From the [Malone N. Y.] Gazette.

The Democratic Address.—We earnestly invite the attention of our readers to this interesting and important political paper. It will be found valuable from its historical review of the source and character of the Slavery agitation in our country, and instructive from the clearness and force with which it presents the position, both past and present, of the Democratic party upon this question. We think no candid individual can arise from the perusal of this address with any other conviction than that the Democratic party not only now stands in precisely the same attitude towards the Slavery agitation in which it has always stood, but that it has treated and does treat this "vexed question" in the only manner which is consistent with the mutual rights and obligations of the different members of the confederacy as towards each other, and with the peace, union and prosperity of our common country.

There is one significant fact brought to light in the address, which cannot fail to command the serious consideration of every citizen. It is the allusion to the origin of the Slavery agitation. It is seen that this baneful spirit of political incendiarism sprang up among the New England federalists in the progress of their treasonable opposition to the administrations of Jefferson and Madison, prior to and during the last war with England, and was a prominent topic in the discussions and resolves of the celebrated Hartford Convention. But the address might have gone a little farther into the history of this matter, and shown that behind these federal conspirators of New England was a power which has had a hand in every plot which has been formed to disturb the peace and mar the prosperity of our common country. Great Britain was at the bottom of these federal machinations, and her hired emissaries were actively engaged in instigating the Eastern federalists to treason and disunion.

Most of our readers have heard of the notorious John Henry, the agent sent into New England by Sir James Craig, the British Governor General of Canada in 1809, to consult with the New England federalists upon measures for a separation of the New England States from the rest of the confederacy, and the formation of an Eastern confederation in alliance with and dependence upon Great Britain. We have a copy of the correspondence of this British emissary with his employer now before us. Under date of March 13, 1809, he writes:—"To bring about a separation of the States, under distinct and independent governments, is an affair of more uncertainty; and however desirable, cannot be done *but by a series of acts and long continued policy,* tending to irritate the Southern and conciliate the Northern people. * * * But it is an object only to be attained by slow and circumspect progression; and requires for its consummation more attention to the affairs which agitate and excite parties in this country than Great Britain has yet bestowed upon it." Again, in a letter under date of March 20th, 1809, he writes:—"IT SHOULD, THEREFORE, BE THE PECULIAR CARE OF GREAT BRITAIN TO FOSTER DIVISIONS BETWEEN THE NORTH AND SOUTH." Thus it is seen that while ostensibly the Slavery agitation had its origin in the Hartford Convention, it was secretly set on foot by Great Britain, through the agent of its government sent here for that express purpose. And from its commencement to this day, it has been encouraged by British statesmen and aided by British emissaries. The formation of the preseut Abolition party was effected or promoted in the same way. Who does not remember the notorious George Thomson, a British agitator and lecturer, who aided Garrison, Leavitt and their associates in starting the Anti-Slavery excitement and forming the Anti-Slavery party in 1832-3-4?

Will American citizens, and especially American Democrats, abet the schemes of Great Britain to sow discord and produce disunion in these States? We should suppose that it would be enough to set every good and patriotic citizen sternly against this agitation to know its origin and the motive with which it is carried on. But if this be not sufficient to convince every man who has enlisted in this Anti-Slavery movement, that he has made a wide departure from the path of duty and of safety let us inquire of all such, what good is to be attained by this agitation? You profess to desire to benefit the slave, and we will for the purpose of the present article admit that such is your motive. Now, if this be your object, you are bound, are you not, to take heed that your measures are adapted to this end? Well, now let us see what progress you are making in your work, which we will suppose to be designed to effect the abolition of Slavery in the United States. To show you how much and what you are doing for the cause of the slave, we will refer to certain well known and indisputable facts. About twenty years ago, before this Abolition party was formed in the north, the Kentucky legislature took up the subject of emancipation, and calmly discussed it in all its bearings. A bill was introduced for the gradual abolition of Slavery in that State, in nearly the same way it was effected in this State The bill was put to a vote, and though it was lost it came within a very small number of votes of passing. Directly after, this agitation commenced in the north, and has been in operation about eighteen years. In

this present year the people of Kentucky have had this subject up again. They elected, at their election last month, delegates to a constitutional convention, and the great question in that election was whether there should be incorporated into the new constitution a clause providing for the gradual abolition of Slavery in that State. NOT ONE *emancipation delegate has been elected to that convention.* So much for Slavery agitation in the north. Had it not been for that, Slavery would long ere this have been abolished in Delaware, Maryland, Virginia, Kentucky, Missouri, and probably other of the slave-holding States. Here is something for wise men and good men to reflect upon. Ought you to agitate this question, when the effect of your action is to rivet the chains of the slave the tighter, and perpetuate his bondage? If you persist in this agitation, are you not practically, and in effect, the worst enemy of the slave? How, then, can you justify or excuse yourself for the immense injury you are doing to the cause of the slave? Ponder upon these things.

From the New (Washington, Ohio) Era.

PUBLIC MEETING.—At a meeting of the citizens of Paint and Jefferson townships, held pursuant to notice, and without respect to party, in the grove at Howe's school-house, on the 15th of September,

John Hays was called to the chair, and John Carle appointed secretary.

On motion, Judge Bereman addressed the meeting, advocating the due observance of laws however burdensome or objectionable, insisting that in all republican governments the BALLOT BOX was the place to correct abuses and redress grievances. He also reviewed the conduct and acts of the last Ohio Legislature, setting forth the cause that produced the repeal of the Black Laws, and the election of Mr. Chase to the United States Senate, contrary to the wishes of a large majority of the people of the State.

After which, on motion of John S. Jeans, the following preamble and resolutions were unanimously adopted:—

Whereas the constitution of the State of Ohio guarantees the right of the people to assemble together in a peaceful manner to consult for their common good and to express their opinion of the laws under which we live, and to instruct those elected to enact laws:—and

Whereas many designing persons have maliciously circulated reports that the people of Paint township opposed to the repeal of the "Black-Laws" are in favor of mobs and opposed to the peace and quiet of the neighborhood:—

Therefore *Resolved*, That whilst we recognize the Constitution and Laws under which we live as binding on every citizen, we nevertheless regard the repeal of the Black-Laws by the last Legislature as impolitic, and tending to bring the white and black races on an equality in their political relations.

Resolved, That in our opinion there is a systematic plan of operations on foot by some of the leading politicians of the State to eventually raise the blacks to an equality with the whites, by extending to the negroes the right of suffrage. And we are induced to this opinion from the fact that the repeal of the black-laws was brought about by a corrupt bargain among trading politicians—and from the fact that one portion of the trading parties alluded to, unblushingly avow a desire to give negroes the right to vote—from all of which, we may reasonably infer that whenever circumstances will allow these traders in politics will again *bargain* the negroes every privilege asked for by their special friends the Abolitionists.

Resolved, That this meeting no more favors mob violence than it does the secreting and carrying off other men's property. Each being infractions of law, the petpetrators should be sought out and punished.

Resolved, That we are opposed to a convention to amend the State constitution for the following among other reasons:—

1st. We have lived prosperously for near 50 years under the present constitution, and see no necessity for a change.

2d. That in the event of a constitution, some hundred thousand dollars of the people's money will doubtless be expended, and in the end a worse constitution may be perpetuated.

3d. If a constitution be had, we have no guaranty that the new constitution will be submitted to the people for their adoption or rejection.

And 4th. That if a new constitution be formed, we have no assurance that negro suffrage may not be made a prominent clause.

Resolved, That the bargain whereby S. P. Chase was elected to the Senate of the United States by the Ohio Legislature was corrupt, and in defiance of the known will of more than four-fifths of the voters of the State.

Resolved That while we are opposed to the extension of Slavery in this government,—we are as sincerely opposed to elevating the black population of Ohio to an equality with white freemen. And while we have nothing to do with slaves in the States, we detest and discountenance the practice in this and other communities, of running off runaway slaves as being the same in principle as "running off" runaway horses, each being a violation of the law.

Resolved, That the proceedings of this meeting be signed and published.

JOHN HAYS, *President.*

JOHN CARLE, *Secretary.*

From the [New Haven, Ct.] Journal and Courier.

"NEGRO SUFFRAGE."—*Messrs. Editors:* I think that your correspondent "Anglo American," either misunderstands or misrepresents me, when he imputes to me the sentiment—"*If* the African cannot prove that his progenitors made the pyramids of Egypt, or that they were Christians thousands of years before there was a Christ, he must be disfranchised in this State." I am not conscious of having advanced any such assertion. In the course of my remarks in a former communication, it became proper, to sustain the argument that I should refer to the history of ancient Republics, and contrast their condition with that of Africa. However, perhaps this point is not important, inasmuch as Mr. "Anglo-American" denies my right to apply the test to the "progenitors" of Connecticut Negroes, but confines me to "our own soil" and "our own colored men." Truly, this is confining me to pretty small limits to establish the ignorance of the Negro race—*as a race*; the only object for which I have thus far contended. But perhaps my opponent has formed his convictions of the race from his acquaintance with the amalgamated mulattos within the limits which he has prescribed, and hence his favorable opinion of them; and if such be the case, perhaps it would not be unaccountable were his representations as erroneous as his views are contracted. He nevertheless seems to attach some importance to an extract which he makes from a "Memorial to the Legislature of Virginia in behalf of Liberia"—a portion of Africa purchased some years since by the American Colonization Society, the inhabitants of which are nearly one half white. The authenticity of this document is not given, although I am not disposed to question its correctness. I would simply observe, however, as *another* "remarkable coincidence of great minds," that it may be considered a little mysterious how "civilization and the arts" could have passed from Africa "through Rome to England and thence to America" *more than three thousand years ago!* Perhaps the old "Dutch Settlers" and the "Pilgrim Fathers" are not entitled to so much credit, after all, as history awards them. Another "coincidence" hardly less remarkable, is the fact (according to the Memorial) of the Africans having "wrought the pyramids and chiseled the proudest monuments" of Greece and Egypt, while they utterly neglected to perpetuate the memory of their own "heroes and scholars and christians" by similar magnificent tokens of respect. This certainly is a very striking evidence of the benevolence and self-sacrificing spirit of martyred Africa, and very plainly exhibits the injunction—"charity begins at home"—as quite a modern dogma. *Revivisco magnanimus Africanus!*

In regard to a public discussion on the subject of "Negro Suffrage," I do not feel ambitious for it—especially on the plan suggested by "Anglo American," for I do not believe it can be thus *fairly* discussed. If the negroes of Connecticut are entitled to the "rights of freemanship," the same rights should be extended to the same race in all other States. But I disclaim the right of negroes to vote at all—no less in Connecticut than in South Carolina—no less in the free States than in the slave States. I believe they belong to an inferior order of beings; although they may be improved by the advantages of civilization—as the vegetable may be improved by cultivation, or as the animal may be made the more useful by the proper training. Yet I believe them to be the more deficent in that sound judgment which is necessary to a wise decision in matters pertaining to governmental polity. They have ever been regarded as such, and to deny it now would be to deny the wisdom and experience of those who framed our Constitution and ratified its articles; it would be charging our forefathers with a superstitious prejudice, injustice and oppression, and admitting ourselves to be no less bigoted and intolerant than were they. I admit that I do not belong to that "progressive" order which would make a common, "universal" receptacle in the ballot-box. I believe its purity should be the object of our most vigilant watchfulness; for when ignorance and indifference undertake to make inroads upon our securities, do I believe to the precise extent of the success of such undertaking is the safety of our Republic and the perpetuity of our free institutions endangered.

ANGLO-SAXON.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, OCTOBER 4, 1849.

Every now and then we see it asserted that the system of chattel-slavery at the South is no worse than that of wages-slavery at the North, and that land-monopoly is at the bottom of the evil. The apostles of this gospel are not content with the simple preaching of their doctrines, but pepper their discourses with interjectional sniffs at the Abolitionists. We confess that we can see no logical continuity here, any more than in Charles Lamb's famous case of the turnip crop and the boiled shoulders of mutton. If wages-slavery were the worst of the two, the Abolitionists would not be guilty of making it so, nor does it follow that chattel-slavery is not bad enough because it is not so bad as something else. But it is the fashion for every one who has a panacea for our social evils, to head their advertisments with a *Beware of Quacks!*

The Abolitionists do not profess to have found any panacea. One particular evil has presented itself prominently to their minds, and they set to work to eradicate it. For so it is that by its own elective affinities each mode of reform takes up the minds that belong to it and are suited to carry it on, and leaves all the rest. We smile sometimes when we see an honest person stumbling over the Lazarus lying on his own doorstep, in his hurry to drop in his mite for another Lazarus at the antipodes. But meanwhile, perhaps, another sympathy is making its way over from the antipodes under precisely similar circumstances. It is not till we have reached the highest class in the school of life that we learn the great lesson that Nature is wiser than we. Nor are we satisfied that the walls of limitation which she has built up around us have any solidity, till we have knocked our heads against them all. And then, perhaps, we spend the rest of our days in rubbing our sore pates. No doubt the ravens which supplied Elijah left some poor fellow bewailing the loss of his dinner, and wishing for bow and arrow to make instant examples of those thievish birds. Let us endeavor, brother land-reformer, not only to be satisfied, but even to be thankful for each other, and go about our respective works with a better heart. Perhaps we Abolitionists *have* but one idea, but that is no reason why you should endeavor to take away from us the one idea that we have. Concede, for the argument's sake, that you are in the same predicament, and suppose we should try the experiment of clubbing our two ideas for the benefit of those that have none. Here would be practical Association. We are not entirely prepared to grant that the Abolitionists are totally depraved, for we have never yet found a man without some good in him, no, not even a doughface.

Suppose there is no adequate help for us but in a thorough social re-organization, yet we must remember that the first thing needful is to convince the stupid Body Politic that he is sick at all. Or rather, perhaps we must begin by waking him up to make him capable of conviction. Once waked and convinced, it will be for the patient himself to choose between our respective *pathies*. We confess that the arguments of the anti-land-monopolists are entirely conclusive, and we admit the great importance (especially in our new and as yet not fully peopled country,) of beginning rightly. But after all, if the remedy is to be a radical one, and of that comprehensive kind before spoken of, it may be questioned whether the scheme of either the Land-Reformer or the Abolitionist alone will be sufficien

On the whole we think it wise for each man to put his hand strenuously to that work which has for him the strongest attraction. We may then be sure that we are all working together for good. Let us take courage, and be thankful that the good Father has ravens ready for every Elijah perishing in the wilderness. We will not complain that they are not all detailed for the particular services which we think most important, and surely we will not shoot poisoned arrows at the divinely-commissioned birds flying with the bread of life in any direction. Or, suppose the ravens fall to quarrelling with beak and claw among themselves, what becomes of the bread, and, worse yet, of the Elijahs?

We do not see how any advantage is to spring from disputes as to whether this or that injurious system is entitled to an evil pre-eminence, but we are not to be supposed as granting that chattel-slavery is no worse than wages-slavery. It is one of those assertions which recoil disastrously upon those who make them. Opinion resembles a pendulum in this, that it swings as far back beyond the gravitating point on one side, as it has been forced beyond it on the other. And here the parallel unfortunately too often ends. For, having an inward faculty of resistance, it ceases to oscillate and remains obstinately fixed in its retrograde position.

This matter of comparative miseries is hardly one to be settled by argument. Our human instincts decide it for us at once, and without appeal. We do not believe that there is a hired laborer (man or woman) in America who would exchange conditions with the fattest and sleekest slave in the South, not even though it were to be owned by Henry Clay or General Taylor himself. Were the question one solely of physical well being, it would not bear argument for a moment. The *Southern Quarterly Review* estimates the annual expense of a plantation slave at thirty-five dollars a year, or less than ten cents a day.

But it is *not* a question of mere bodily comfort. The condition of the hired laborer everywhere is one which admits of exceptions in favor of superior energy and intelligence. That of the slave knows no exception, but crushes all to one dead level of stupid animalism or sulen despair. The slave has no hope but that weary northward flight, the bloodhounds and the worse than bloodhounds at his heels, and that horrible distrust of every human being in his heart. And at the very outset we are met by this great distinction of complexion which makes the poor runaway an object of suspicion South of Mason and Dixon's line, and of life-long contumely North of it.

Nor is it only in the condition of the slave that the Abolitionist finds an imperative reason for combating the atrocious system of which he is the victim. Slavery has paralyzed those fine instincts and energies of our Republic which should have rendered it not only the example but the protector and defender of freedom all over the world. It has corrupted the integrity of our public men and made them as statesmen only not reproaches to each other. Worse than this, it has corrupted the foundations of our humanity itself, and made things customary with us which ought to thrill us with indignation and horror.

Allow that by freeing the slave you only raise him to the ownership of himself, and that this in the present condition of society is a losing species of property. But you also do more. The same blow which strikes off the fetters of the slave, makes our public men (the exemplars and moulds of our youth) also owners of themselves, nay, to a greater or less degree, liberates every one of us. Then you and I and all of us rise up. If it be said that Slavery is only one pustule indicating the presence of disease in the whole social system, we are not concerned to deny it. Only, let not this be an argument for apathy, for letting alone, or for so generalizing and dissipating the efforts of reform that they fail of reaching particular evils.

We have great doubts of the possibility of arousing a community to the wickedness of monopolizing land, who feel no stings of conscience at monopolizing man. We do not believe that a man can be convinced of the sinfulness of paying small wages, while he is allowed to retain his belief in the rightfulness of paying none at all. In short we do not feel entirely convinced that it is best to put the cart before the horse. At the same time we are willing to grant the perfect right of our neighbor to do so, if he find it profitable.

It is best to proceed gradually with the poor old world and satisty it of its miserable condition by degrees. Let us assault (at least, let those of us who feel it a duty) the largest sins first, for we may be sure that if one devil brings seven others in with him, he takes at least as many out. At present there are so many kind friends speaking at once, and dividing their breath between recommending their own particular pills and charging each other with the intention to poison, that the World seems really in danger of a serious relapse. There is nothing to be eaten, drunk, or avoided, but some one has found in it the root of all evil, and amid so much confusion of Indian Doctors, Vegetable Doctors, Cold and Hot Water Doctors, and what not, this generation feels inclined to go on in the old way as its elders had done before it. Meanwhile the rightfulness of our own opinions and measures in no wise depends upon the wrongfulness of those of anybody else, nor has any natural connection with it. The first thing is to know our own business and the next to mind it. We think that the Abolitionists are laboring in their proper vocation, and are happy to think that there are others doing the same.—J. R. L.

"Abolition Documents."

Our innocent sheet, peaceful as it looks and is, seems destined to be the death of somebody down in Mississippi. We cannot, that we know of, say anything to calm the fervor of our hot-headed contemporaries in that region, but we sincerely trust they will none of them resort to the desperate remedy of blood-letting for so simple a matter as that some of them choose to exchange with us, and the Post Master fulfills his duty in delivering the paper according to its address.

We stated last week how the quarrel stood between the *Southron* and *Mississippian* of Jackson, and by the *Yazoo Democrat* since received we find two new combatants have entered the field,—namely that paper and the *Yazoo City Whig*. The *Democrat* copies from the *Southron* the card of the Jackson Post Master, a portion of which we published last week, and comments upon it as follows:

We copy this for the double purpose of giving this *protegé* of the Abolition Post Master General, the benfit of his denial, as we will not willingly misrepresent any one, and of explaining the connection this paper has with the charge. The latter object will be accomplished, by quoting the following paragraph from the Yazoo Democrat of the 8th ult.:

While on this subject, we will call public attention to a paragraph which we find in a late Mississippian. It is well known to our readers that Mr. Collamer imported to Jackson a Postmaster from the Free Soil State of Ohio, and that the people have been indignant at the outrage. The Mississippian says: "Mr. Collamer has not appointed, nor will he appoint any one in this State who is not like clay in the potter's hands. *We see, (say the editors) this every day in the melancholy spectacle of a postmaster handing out such papers as the Anti-Slavery Standard*" If it be a fact (and from the statement of the Mississippian the inference is unavoidable) that this imported Postmaster is using the office over which he presides as an instrument for the circulation of Abolition documents, and is constituting himself a willing agent for subserving the purpose of the fanatics—prominent among whom is Jacob Collamer the people ought to know it, so that they may apply the proper corrective. They cannot with justice to themselves, submit to such an outrage.

From this it will be seen that the charge originated with the *Mississippian*, and was commented upon by the *Yazoo Democrat*. A later *Mississippian* did not deny, but affirmed, the correctness of the inference we drew.

Not having made the allegation, we leave the question of veracity to be settled by our able and respected cotemporaries of the *Mississippian* (who will not flinch from the discharge of their duties as public journalists) and the Jackson Postmaster. But this much we have to say: This Mr. "J. C. McAllister" in noticing the charge, meanly *sneaks* around those who originated it in his own town, to couple with it the words "false" and "base" under the pretence that it comes from another at a distance. His conduct warrants us in denouncing him as a *skulking, cowardly wretch, and a contemptible poltroon.*

All this is exceedingly characteristic. It is a fair specimen of the sort of editorial, and other, courtesy, that obtains in a slaveholding community, and in accordance with our plan of presenting the spirit of the Southern press, we do not withhold it from our readers however much we may regret that we should be the innocent cause of such an exhibition of half civilized ferocity, and brutal wrong-headedness. But the editor of *The Denocrat*, like the "b'hoy" in the play "must, have a fight or he'll spile." He follows up the above article with this defiance to the *Whig:*

THE POLITICAL EDITOR OF THE WHIG.—I had written thus far when the *Yazoo City Whig* of yesterday appeared, containing in its editorial columns the foregoing card of "J. C. McAllister," which (as every reader has already seen) places me in the unenviable attitude of having originated a charge which is branded as "false," that emanated from another.

The Political Editor has thus with indecent haste, volunteered to circulate an erroneous statement of a matter which casts upon me a serious imputation. He has been so illiberal as to give a one-sided version of the affair when he knew, or might have known, *all the facts*, as above given. I therefore call upon the Political Editor to state *in the Whig of Friday next*, whether or not by publishing the card of "J. C. McAllister," he endorses its statements. A categorical answer is demanded. I demand further, as an act of simple justice to myself, that he publish this statement in the succeeding number of the *Whig*, relieving me from the false attitude in which I have been placed by his insertion of "J. C. McAllister's card. I call for a surrender of his name, in case he fails to comply with these reasonable requirements.

However these valorous gentlemen know that "there a'nt been so merciless a beast in the world as your loaded pistol," and we have not much fear that they will resort to it. The next mail from Yazoo will probably bring us the 'with all due respect' of the *Whig*, as an apologetical refusal to be shot at. The whole affair, however, is none the less instructive as to the state of society in Mississippi.

Facts for the People.—Truth must prevail.—Something for Northern men to settle.

MR. EDITOR:—On or about the 1st of August, I sent a communication to Mr. Greeley, which he published in *The Tribune*, concerning the *scripture* argument in favor of Slavery; and gave my reasons for believing the Institution *approved* of *Heaven*. I hoped some one of the profound and learned would meet the arguments and reasons therein given, and *convince* me I was wrong in my premises and conclusions. But no one has yet attempted it, that I am aware of. To-be-sure, Mr. Greeley, as a *politician*, made some remarks, and spoke his convictions, but did not throw any *light* on the subject. I have also brought the same subject before the editor of *The New York Herald*, in a communication to him, but the *facts* I embody are so strong, and so powerful, in opposition to the popular *furor* against Slavery, which happens just now to be in the ascendant, and being myself a stranger to Mr. Bennet, he has thought, probably, that his readers *North* would not like to read such *facts* as I had sent him for publication, and has withheld it, as he has a perfect right to do; therefore, I now come to you.

Seeing so much zeal displayed by the *Abolitionists*; and hearing such awful denunciations of *Slavery*, as I do, and feeling the power of prejudice over common sense, I have sought to reconcile known *facts* with the sayings and doings of Abolition Societies; and for the purpose of getting at the North, the whole truth and nothing but the truth, I made the communications I speak of to *The Tribune* and *The Herald*.

Failing in this, I then went to the office of the "American and F. Anti-Slavery Society," 61 John street, to obtain *light*; sincerely and honestly desiring to be *convinced* of the *sin* of Slavery, supposing, of course, *the sin*, and the hatred of God against it, was clearly revealed and made manifest in some of the *Anti-Slavery* tracts. Accordingly, I obtained some of what are called *the best*; among these I have an "Address to the Inhabitants of New Mexico and California—n the social and political evils of Slavery," and another tract, entitled, "Resolutions of the Wisconsin Legislature, on the subject of Slavery." These, are said to be *the best* works in the market; and were so recommended to me. I wish to speak of these two tracts, in connection with other facts, which there is a studied effort to annul; and I must think the parties engaged in this *concealing the truth*, highly criminal in the sight of God and men. "Let God be true," though all men are proved liars, was spoken by an inspired man, and *His truth*, and character, and government, have not changed.

Now, I ask you, Mr. Editor, and every other Anti-Slavery editor, lecturer, and private *circulator* of Abolition tracts, to settle one question for me and the world, and I will go with you, heart, soul, body and purse, and do all I can to bring others along with me to your cause: I want that *truth* should prevail over ignorance, passion and prejudice, both North and South, believing the saying, "He is the freeman whom *the truth* makes free."

I have lived for fourteen years at the South; I have had good opportunities to see *Slavery* in all its ramifications, moral, social and religious; in cities, town villages and plantations, in Mississippi, Florida, Louisiana, Alabama and Texas. In each and all these States and places *Slavery* is in full blast, with all its horrors, woes and sins! And what do you see of *God's curse* and abhorrence of Slavery in these cities, towns and villages?

Go to Mobile. Look at her churches. Count them up, and *three* (one Baptist, and two Methodist churches,) are owned and controlled and supported by the *slaves!* In addition to these large and commodious *slave* churches in that city, the Episcopalians and Presbyterians have each a large colored congregation, for whom the *gallery* in each church is appropriated. These *slaves* generally are now married; they live in peace and plenty; they are recognized as *Christians*, come to the same communion table, worship, if they choose, in the same church and at the same altar, and have their children baptized by the same minister who waits on the whites! This is done everywhere in these States! No town can be found where this is not the case. Now, look at the *results*.

I have before me the *New York Recorder*, of the 19th Sept. 1849; and I find one department is devoted to special religious awakenings, and designated in all religious papers, churches and circles, as "*Revivals*," and are called the work of the Lord; his *special* interposition, power, presence and love; and of course, such a people, enjoying these *revivals*, must be *approved* of God; or the "revivals" are all a lie, and the churches *North*, who have approved these things for years when prevailing here, must say, they were deceived and have been grossly mistaken in what they have called "*revivals*." But I do not believe they have been deceived nor mistaken. But the ground has changed. *Revivals* seem wholly confined *now to the* SOUTH! Can you account for this fact?

This New York *Recorder* in its *Revival Record*, gleans from Tennessee, Alabama, Georgia, South Carolina, Mississippi, and Florida; in each and all these States "the powerful influences of God's Spirit is poured out," and "hundreds of souls are being gathered into Christ's fold," among Presbyterians, Methodists and Baptists, and I rejoice in it, as truly as any angel in heaven can, and believe the Recorder speaks the truth in this Revival Record.

Now, what I want you, *Abolitionists*, to settle is this: If *Slavery* is the unmitigated *sin* and curse, you say it is, and so abhorrent to God, how happens it, these *revivals* have all stopped in the North, and are now prevailing in every Southern State?

I want this question settled fairly, honestly and religiously; and when this is done, I shall be prepared to point out some of the inconsistencies, contradictions and palpable *falsehoods* I find in the two tracts I have already named, and will do so through your columns, if you will give me the opportunity so to do, for I presume you do not design, knowingly, wilfully and wickedly to pervert God's word, and lead men to *sin* against the Holy Ghost. I cannot think this of you, much as I regret your erroneous views of the South.

Yours, &c. H. B. B.

New York, Sept. 1849.

Reply.

As the writer of the above letter has left his name with us we are enabled to say, that he is not, as his readers will at once conjecture, in joke. He soberly and seriously states these facts, and absolutely believes in the truth of the conclusion he arrives at, that because there are Revivals at the South, that therefore Slavery is blessed of God, and a blessing to Man. That a sane man with the ordinary modicum of brains should write four pages of a letter-sheet preparatory to proving a certain point, and end by assuming that point to be self-evident, does not surprise us, as this begging the question—*petitio principii* as the logicians call it—is the usual method resorted to by the defenders of Slavery to sustain the proposition that the system is neither unjust nor sinful. Nor, indeed, do we see that they can do anything else. In such a case the only mental faculty that can be called into requisition has its development at the top of the head. The best argument that one, who swears that black is white, can use, is to assert roundly that it is so, and stick to it. Such a reasoner only needs to be sufficiently obstinate—the necessary mental and moral obliquity being, of course, taken for granted.

Never having been the subject of a Revival, but remaining still in all the "gall of bitterness" that fell originally to our share, we do not feel qualified to say, from personal experience, precisely what value attaches to that means of saving grace; but if, in the present lost state of this people, we must go South, and become part and parcel of the "institution," before we can be saved, we humbly confess we had much rather, and probably shall, be damned; and if "H. B. B." and the *Recorder* are right in their statistics, and Revivals are increasing at the South, while they are dying away at the North, we are most devoutly thankful that we are free for the future from the danger of becoming a subject of redemption by this means, and so being pinned up to all eternity, by the God of Slaveholders, in the fold set apart for cattle of that sort. We prefer our chance of going, wherever it may be, with the lost sheep, to any pastures whatever which such a scheme of salvation can offer us. The Heavenly plantations of the Slaveholders' 'Kingdom Come' are not the 'mansions' in which we should care to take up our everlasting residence.

A certain doctor of Sordonne, and a mighty prelate in his day once wrote a treatise to prove the Catholic to be the true Church and the Church of the Reformation false. He passed by the ordinances of religion, disregarded the Bible, forgot the teachings of the New Testament, strengthened not his faith from the divine and beautiful life of Jesus, and refrained from all allusions to the moral laws as the essential guides to pure and holy living; but declared that inasmuch as the true believers were called to their worship by the ringing of bells, whereas the poor reformers had no better signal for their gathering than the firing of a gun, that therefore the holy Catholic Church was accepted of God, and that all who departed from it were schismatics and heretics fit only to be cast into the burning lake which should be their everlasting portion.

When our doctor of the Modern Church will give us some better proof of the divinity of Slavery than the vain ringing of Revival bells we will try to answer him.

ITALIAN REFUGEES IN ENGLAND.—On the fourth page of this week's paper will be found an exceedingly interesting and forcible letter from Mazzini to the *London News* on the disastrous result of the attempted revolution in Italy. We hardly need commend it to the attention of our readers, for we are confident that the struggles for political independence in Europe have no where had more anxious spectators than among the Abolitionists of this country. The severe animadversions they have not unfrequently felt called upon to make upon those who are here so loud-mouthed in favor of liberty abroad, while they are deaf to the cries of those who are in bonds at home, are not to be mistaken for a want of the deepest interest in the cause of the people, whether in Hungary or Italy. To them the cause of humanity is the same everywhere, though they may not aid it only because it is in Europe, or fail to do so because it is in their own country.

In commending the statement of Mazzini, and with it the commentary of one of the ablest newspapers in England, the *London News*, we are reminded of an appeal made by a Committee in behalf of the Italian Refugees now in England. We are indebted for a copy of the Circular of the Committee to an esteemed correspondent in London, who in asking, in the letter enclosing it, if anything can be done in America to aid its objects, adds: "It would seem to me that those objects would be as dear to Americans as to Englishmen. It is a world wide question. The efforts made by those on whose behalf the Committee issue the appeal, were efforts worthy of the cause in which they were made—the rational liberty and equal rights of men—and have won for those who made them a world-wide reverence."

The Appeal itself we copy, in the hope that its earnest and beautiful language may touch the right chord in the hearts of some of those whose hands are filled with gold. It is written, we learn—if it were necessary to be told of it—by Charles Dickens. His name, and the names of others scarcely less distinguished in literature, as well as many well-known Members of Parliament, we observe on the Committee:

The generosity and love of justice which distinguish the English people among all the nations of the earth are appealed to, on behalf of the Italian refugees in England, under circumstances unparalleled in history.

The exiles, to a generous relief of whose distresses the English heart is sought to be awakened, were engaged in the defence of Rome. They are the good citizens who, when Rome was abandoned by her Monarch, answered to the general voice, and arose to give her law, tranquility, and order: who built upon the ruins of a monstrous system which had fallen of its own rottenness and corruption, one of moderation and truth; who established and maintained a Government, administered under the pressure of great difficulties, with a veneration for the sacred rights of life, liberty, and property, new in Rome—administered with an honesty, forbearance, and singleness of purpose, that won the respect of dispassionate observers, of all principles and parties. They are the soldiers who defended that Government against the united arms of bigotry and despotism, and defended it successfully. They are the besieged who held Rome with a courage and devotion worthy of her ancient glories, but with the magnanimity and clemency of Christian men. They are the dignified capitulators, who, when all means of defence were utterly exhausted, opened her gates to a foreign army forty thousand strong, assembled round them by an act of such stupendous baseness that it will remain an ineffaceable stain upon the honor and the name of the French Government, through all the coming ages of the world.

It is not the only sorrow of the Italian exiles that a noble cause is, for the time being, lost. Proscribed, and driven from their watch over the beautiful country of their birth and their affections, they seek a refuge here in England, almost the only free land where they may set foot. And if their claim on our hospitality and sympathy needs any strengthening, it must not be forgotten that one representative of the English nation has been found, in the person of Mr. O'Ferrel, Governor of Malta, who, having received with open arms the Jesuits and friends of absolutism, did not think it shame to cast these wanderers forth from that inhospitable shore, as if the ships that bore them were infected with the plague.

Hunted by their, and the world's, enemies; forlorn and penniless reduced to indigence, bereft of almost all that makes life dear, and bringing nothing from the wreck beyond the Mediterranean Sea but Hope in the eternal might of the principles they have upheld; the Committee named above appeals in their behalf to Englishmen, for present help. That they may not die of want, where they have found a home; that their noble spirits may not sink into despair; that they may connect with this free country in their Future, be it what it may, such associations as such men should connect with it, and ever love and honor it with grateful hearts, as worthy of its freedom and its high renown; the Committee issues this address, earnestly soliciting subscriptions for their aid.

The funds raised are proposed to be applied to the relief of the more immediate and urgent wants of the exiles, to the provision of the means of enabling them to reach other countries as they may desire, and generally to their assistance and protection. Subscriptions will be gratefully received by any members of the Committee, or by the Honorary Secretaries, SIDNEY MILNES HAWKES and JAMES STANSFIELD, Esqrs. Tavistock House, Tavistock Square, London.

The Bankers of the Committee to whom remittances can be made are Messrs. Smith, Payne, and Smiths, 1, Lombard st. and Messrs. Coutts, Strand, London.

Correspondence with the Governor.—Indignation Meeting at Collins Center.

We observe in the last *North Star* a report of the proceedings of an "Indignation Meeting" held at Collins Center on the 10th of last month, at which a series of Anti-Slavery Resolutions were passed, the Preamble to which explains the cause that called the meeting together. It is as follows:

Whereas it having come to our knowledge that considerable search has recently been made on or about the Indian Reservation in this vicinity, for a slave, said to have been a few months since the house servant of a distinguished individual at the South, and whereas there are reasons to believe that some persons have been employed, and others quite likely to be, who are entirely reckless of the great and fundamental doctrine of this nation's Liberty and Independence, viz: that *all* men are endowed by their Creator with certain inalienable rights, among which are Life, Liberty and the pursuit of happiness.

We do not see why the name of the 'distinguished individual' at the South was not given. It might have been of service to the fugitive if he is still wandering in the States, and have made the rebuke of the meeting of some point to those at whom this Resolution is aimed. As it stands, probably "some persons" will care as little about it as others.

Following the Report in the *Star* we find a correspondence between Governor Fish and Mr. Mabbett, which evidently refers to the same transaction as that which called together the meeting, though it is not so stated. The Governor, it seems, was not a little puzzled to know to whom the letter referred. We copy the correspondence though we learn nothing from it as to how the Governor would act in case a fugitive was demanded of him. It is a pity that the matter was not a little better managed:—

Correspondence with Gov. Hamilton Fish

GOV. HAMILTON FISH:—DEAR FRIEND.—There having been considerable inquiry in this vicinity for a fugitive slave, a few months since the body servant of a distinguished individual in the Southern States, and it being conjectured, too, that there would be an application to our Governor for a requisition to take said slave, on the plea that he was guilty of some crime, it seemed desirable by the friends of freedom and the slave in this locality to be apprised of the facts in the case. In their behalf, then, I would ask whether thou hast received any applications for a requisition to take a slave or pretended criminal, within the last three or six months, and if so, whether such applications have been complied with, and in what instances? If no request has yet been made for the requisite authority in any such case, it may be proper for me to say that the people in this district and region of country are desirous that thou should be duly apprized that men who are so reckless of the principles of Freedom as to hold as property not only in their fellow beings, but in many instances, their own flesh and blood, are not very likely to have conscientious scruples in making false oaths that their fugitive slaves have been guilty of theft.

Please do the friends of the slave the favor to reply to this brief communication at thy earliest convenience.

We wish to know whether the State of New York is a safe retreat for the poor toil-worn slave; or whether he must contrive to go to Canada. Be assured that the sons of oppression may be safe in this region of Western New York, unless Gov. Fish lends his name and influence to the oppressor for their recapture.

For the redemption of our noble State from the service of the Southern Autocrat, the Tyrant, and oppressor, thy Friend. LORENZO MABBETT.

Reply.

EXECUTIVE CHAMBER,
ALBANY, Aug. 23, 1849.

SIR:—Your favor of the 21st instant is this day received. You ask whether I have received within three or six months any requisition for a slave, a pretended criminal.

I have during that period received several requisitions for alleged criminals or fugitives from Justice—but none where I had any reason to suppose the alleged fugitive had ever been claimed as a slave and as such held in involuntary servitude.

As you do not mention any name I cannot say positively whether any application has been made for the individual to whom you refer. But I have no recollection of any application which could have referred to such a person as your letter alludes to.

With great respect, your obedient servant,
HAMILTON FISH.

LORENZO MABBETT, Esq.
Collins Center, Erie Co.

THE SCHOOL-MASTER ABROAD.—They mean in Virginia, that the School-master shall always remain abroad, for he finds no welcome among the people of that State. "There goes a lot of your Constituents!" said a Southern member once to Mr. Webster, pointing to a string of jackasses which were, at the moment, passing the windows of the Capitol. "Going South to teach school," replied the Senator. The retort would no longer be just so far as Virginia is concerned, for schoolmasters of any sort are not to be admitted within her borders. A plan to establish schools in that State, has been voted down by a large majority of the people, and a writer in a Richmond paper says, in relation to it, that he hopes the question will never again be brought forward to "disturb our harmony and social peace!" Blessed harmony! enlightened social peace! that can be disturbed by the dissemination of the art of reading and writing.

CAN SLAVES GO TO CALIFORNIA?—A correspondent of the *Niagara Cataract* in a journal of a voyage from Panama to San Francisco in April last, answers this question. "We have on board," he says, "about two hundred and fifty passengers, a crew of thirty-five or forty, and *three slaves*, who are bound for California with their master. These slaves are taken out to work in the mines. There are now quite a number in Panama, bound for the same destination, and I have since learned that many others will soon follow from the States." These are not the first slaves, nor are they the last we shall hear of carried into the Territory, the extension of Slavery into which the Democratic party of this State *refused* to resolve they were opposed to, and *refused* also to pledge themselves to use all Constitutional measures to prevent.

☞ The *Pennsylvania Freeman* requests us to copy the following notice. Mr Barker is probably somewhere in Ohio, and it may be in the way of some of our readers in that State to bring the notice to his attention:

JOSEPH BARKER.—Not knowing in what part of the country this gentleman is at present, or where a letter would be likely to find him, we take this opportunity, at the request of the Executive Committee, to extend to him a cordial invitation to be present at the Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society, which is to commence its sessions at Norristown on the 15th of October. If Mr. Barker should be anywhere within convenient reach of us at that time, we earnestly desire that he will favor us with his presence.

We are requested also by the Committee to extend the same invitation to all persons everywhere who may be in sufficient sympathy with the doctrines and measures of the Society, to enable them to participte in the discussions and co-operate in the object of the meeting.

"THE ANTI-SLAVERY BAZAAR.—The promoters of this Bazaar, which will be held before the close of 1849, in Philadelphia, are appealing for aid; the proceeds to be applied, first, in the collection of free-labor cotton for British use, and, secondly, to the relief of fugitive slaves."

The foregoing announcement has appeared in the *London Inquirer*, and perhaps in other English papers.—We are authorized, on behalf of the Committee of the Pennsylvania Fair, to correct a misapprehension of the writer of the paragraph. The proceeds of the donations of our English friends have not been pledged by the Committee, to the purposes here specified. The Philadelphia Female Anti-Slavery Society have agreed that one half of such proceeds shall be devoted to the Free Produce cause; the other half to be appropriated as the general needs of the Anti-Slavery enterprise may demand. They are desirous that no misunderstanding of the matter may exist in the minds of those who are preparing to respond to their appeal for aid.

A PERTINENT QUESTION.—One who signs himself "an Abolitionist" asks in an Ohio paper whether a Mr. Foote, who is the "amalgamation candidate" for Treasurer is the man who contributed a few years ago, fifty cents to the boys of Chardon to supply themselves with eggs wherewith to pelt an Abolition lecturer. It ought, we should think, to be settled whether the candidate ever gave this proof of his financial abilities.

☞ The *National Intelligencer* says that the Government has sent a vessel of war to the straits of Magellan to release Captain Bowne, of the schooner Allayne, from New Bedford, who was captured by the natives at Percussion Bay, while on his way to California. We have not yet heard that a similar measure has been taken for the relief of one Barrett who was cruelly seized and imprisoned, some time since, by the natives of South Carolina, and who is still in confinement and in imminent danger of his life, and possibly of being eaten by the barbarous people of that part of the world. The Government is probably deterred from doing any thing in this case because of the exceedingly savage nature of this tribe, though such an excuse is a very poor one.

Domestic Correspondence.

From Our Boston Correspondent.

NO. XLVII.

THE ARGUMENT.—*The Correspondent at Worcester—He describeth the Fair, the Flock, the Clip.—He enlargeth on it as a Missionary Station.—The Stated Preaching.—Favorable and Unf

fully came up to the expectations of those who carried it through by their patient waiting and assiduous toil. Mercy, in this shape, loses none of its heavenly quality but is still doubly blest in blessing both the givers and the takers of its bounties.

I could not help thinking while there of my first Anti-Slavery visit to Worcester some dozen years ago. It was a County Convention, and I can tell you we thought no small beer of it then. We were what would be called a strong team. There was Birney the Just, who has since narrowly escaped the perilous eminence of the White House. There was poor Phelps, writhing under the first application of the ecclesiastical torture under which he at last succumbed, receiving that reward of neglect and contempt which Inquisitors always bestow upon recanting heretics. There was Stanton who has at last gone to his own place,—I mean, of course, nothing worse than Old Hunkerdom, into which beatific state, as I understand, he entered rejoicing, like Hopeful, when the Free Soil Party went down into Jordan at Utica. There was St. Clair, whom New Organization itself spewed out of its mouth as more than even its Ostrich gullet could swallow. There was Ichabod Codding, whose name would have been well bestowed if he had ever had any glory to depart from him. And, I believe, there was the great Leavitt, himself, the noblest Roman (or Greek) of them all, who knew more than his whole tribe put together, and whose impudence, soaring into the Sublime, challenged the admiration of those who could not give him their esteem. And as to ministers, why, bless you, the house swarmed with them. There was not a pew in that Meeting-house which might not have been erected into a pulpit. And of all that goodly company I believe none survive excepting Samuel May, Wendell Phillips, and your humble servant! And we were but Anti-Slavery sucklings then. I apprehend that the Anti-Slavery cause is none the worse for being disencumbered of those helpers, they being what they were. But where might it not have been had they, and the great body they belonged to, been but true? It is hardly too much to affirm that it would have accomplished its work. What have not these men to answer for?

On Thursday the whole County of Worcester appeared to be precipitated upon its capital, on the occasion of the Cattle Show. These Agricultural Festivals are among the very few holidays which our rural population possess, and certainly they are innocent and useful ones. Cattle of various kinds, sheep and swine, are exhibited, and premiums awarded according to their respective virtues. A ploughing match presents some of the elements of the excitation of the race-course, without its mischief. An exhibition of agricultural implements and of mechanical productions rouses emulation and stimulates invention and exertion. While the Horticultural show of extraordinary vegetables and exquisite fruit and flowers cannot but be of a most wholesome effect, both as precept and example. The Mechanics Exhibition at Worcester, was crowded with specimens of the useful and ornamental arts. Almost every article of use or luxury was represented in this Congress, which sat in four immense Chambers, one over the other. The Display of the Horticultural Society was extremely fine. The City and County of Worcester have long been famous for fine fruit. The City, as I think I have told you formerly, has the reputation of being the hottest place this side the infernal regions,—and there are those who decline admitting the exception. This, together with a favorable soil, gives it its Floral and Pomological distinction. The extreme severity of the last winter, and the excessive drought of the summer cut short and injured the fruit crops near Boston materially. But "the Heart of the Commonwealth seems to have been sonnd," as the political parties say, when the great County of Worcester votes as they would have it.

These Agricultural Celebrations are now, I believe, held in every County in the State, and are everywhere popular and useful. It was my lot this week to assist at one in Dedham, being the first held under the auspices of the Norfolk County Agricultural Society. The Anniversary and Show of the Massachusetts Agricultural Society having formerly been celebrated at Brighton, in this County, was the cause of no special Society having been formed for the Conny. This having been discontinued within a few years, an Association was made last Spring to supply the deficiency, of which this was the first public demonstration. It was eminently successful. The concourse of people was immense. The Exhibitions of Cattle and of Mechanical Arts was very good for a First Time. The Display of Fruit and Flowors scarcely inferior to that at Worcester. Though the climate had warred against the gentle races of the garden, the ingenuity of man has contrived a climate of his own making which baffles Nature herself. Greenhouses have been vastly multiplied of late years, and no market in the world perhaps, in anything like the same latitude, is so abundantly supplied with flowers at all seasons as Boston. More delicious grapes and figs cannot be furnished in any climate. For pine-apples we still depend on the West Indies, and probably never have them in the perfection which they reach in the English forcing houses. It is to be hoped that the day will come when the finest fruit will be as common and cheap as garden stuff is now.

After an Address by the President of the Society there was a dinner at which some six hundred ladies as well as men sat down, and some hundred more could get no seats. Around this table, which was extremely well spread, was collected an unusual number of celebrities. Besides His Excellency Governor Briggs and His Honor Lt. Gov. Reed (whose titles I give in full, having been sometimes, falsely, accused of speaking evil of dignities,) there were Daniel Webster, Edward Everett, Ex-Gov. Lincoln, Mr. Speaker Winthrop, the Hon. Horace Mann, Ex-President Quincy, the Hon. Isaac Hill and others whom this deponent remembereth not. You know that one chief essential at a public dinner is Soft Soap. I am happy to inform you that there was no deficiency of this saponaceous necessary on this occasion. It was dealt around not by hand'sfull but by pail'sfull. To-be-sure, such a detergent might not have been wholly superfluous to some of the honorable gentlemen had it been properly applied. And if any moral blackamoor failed of being washed white it was not for lack of lather. It must have been owing to the quality and not the quantity of the detersive agent, or to the cuticular idiosyncrasies of the parties, if they were not made white as wool. His Excellency, unfortunately, seemed to think that as Head of the Commonwealth he was the natural depositary of its Tongue and consumed, literally, the *lions'* share of the time, for the real lions were sadly curtailed of their fair proportion thereby. Mr. Webster after he had distributed his share of the soft soap, made a very sensible speech on Turnips and the adaptedness of Norfolk County to Root Culture. He looked ill and depressed and as if conscious of having been tied down by Lilliputians. But, alas he laid himself down first. He was never in such a state of political insignificance before. And reduced to it by whom! Esop's fable of the Sick Lion and the Ass has a new illustration, here. But I must stop and you must imagine the other speeches.—D. Y.

General Intelligence.

Whig Nominations and Address.

We have devoted some space within the last few weeks to the Convention-proceedings of the Democratic party of this State, and now give their opponents a hearing through our columns. Below we publish their list of candidates, and so much of their Resolutions and Address as refer to the subject of Slavery.

Democratic Whig Nominations.

STATE.

For Judge of the Court of Appeals,
JOSHUA A. SPENCER.
For Comptroller,
WASHINGTON HUNT.
For Secretary of State
CHRISTOPHER MORGAN.
For Attorney-General,
SAMUEL STEVENS.
For Treasurer,
ALVAH HUNT.
For State Engineer and Surveyor,
HEZEKIAH C. SEYMOUR.
For Canal Commissioner,
NELSON J. BEACH.
For State Inspector,
BENJAMIN SQUIRE.

The Resolutions were as follows:

Resolved, That the Federal Constitution was formed and adopted expressly "to secure the blessings of liberty" to the people of the United States and their posterity, and that no power was given thereun to extend the curse of Slavery;—wherefore, we maintain that Congress has the right, and is in duty bound to abolish Slavery wherever it exists in the Territories of the Union, and plainly prohibit its establishment in any portion of those Territories at any time hereafter.

Resolved, That recognizing the Restriction of Slavery within its present limits as one of the cardinal principles of our political faith, we pledge ourselves to our fellow-citizens and the country to exercise to the utmost all the power we may possess to prevent the Extension of Slavery over a single foot of Free Soil.

And from the Add ress we copy the following, which is the larger portion:

There is another issue of still greater moment and wider scope raised for decision at the coming election. We allude to the question of Slavery.

It is hardly consistent with the principles of that venerable document—our Declaration of Independence—that those who claim that all men are born free and equal should hold any portion of the human family unstained with crime in perpetual servitude, to the utter deprivation of their personal, social and political rights.

This was felt to be an inconsistency, but the Revolution found our States with Slavery imposed upon them—an unlimited evil, which could not, with prudence or safety, be at once thrown off.

These States were each sovereign and independent—and the Constitution, which bound them together in a General Government, left to each of these States the entire and independent control of the question of Slavery within its own borders.

Those States which rid themselves of this evil, and demonstrated by the results the wisdom and policy of such a course, had no right to interfere forcibly with this subject in any other State to control its action. This has been, and is now, universally conceded. While it is not improper for us to endeavor to demonstrate to the citizens of Slaveholding States, and to convince them, if possible, that Slavery is a social and political evil, enervating the vigor, blighting the industry, paralyzing the energy of those States which tolerate it; while we may appeal to them in a spirit of kindness, by a regard to our common fame, our common strength, and our common resources, to remove that which discredits our humanity and national reputation, yet we cannot by any means do any act which shall co-erce a result in all respects so desirable. We all feel that the compromises of the Constitution, so far as regards the original States, are to be respected and held sacred; but when the addition of foreign Territory, heretofore free, to these United States, is contemplated, either by annexation or purchase, we can see nothing in the Constitution of the United States which prohibits the insisting, upon our part, that such territory shall continue free.

A due regard to the fundamental principle of Free Government, to our national reputation, power, and prosperity, to the promptings of humanity and justice, compels us to insist that each Territory shall not be incorporated in the Union unless it is made secure against the curse and blight of Slavery.

Such a state of facts presents questions concerning Slavery, in regard to which the Constitution imposes no restraints upon the legislative power of Congress; and it is an evident fact that a very great preponderance of public sentiment in the Free States is in favor of the exercise of such power in such manner as to secure the prohibition of Slavery in such territory.

In regard to this question, the Whig party of the Free States, and conspicuously of this State, has shown itself from the first to be in favor of Human Liberty and Free Soil—a soil uncontaminated by Slavery in the acquired territory.

The recognized leaders of the Whig party became the exponents of this general sentiment of the Free States, and the subsequent action of that party has been in uniform accordance with such public sentiment, giving it vigor, strength and efficiency.

The question in this aspect first presented itself in connection with the contemplated Annexation of Texas. Six or seven years ago, the venerable John Quincy Adams, with Christopher Morgan and several other Whig members of Congress from this and other States, in a document to which their signatures were affixed, gave the first authentic warning of the secret conspiracy then fomenting for the Annexation of Texas, and that its purpose was to secure to Slavery a new and broader field. No opponent of the Whig party united in this warning. The Whig members both of the Senate and House of Representatives, almost unanimously opposed this project in all its stages. It was finally consummated by the almost unanimous votes of our opponents in Congress, including the members from this State.

The Whig party of this State, in their Political Conventions and otherwise, manifested hostility to the measure in all its stages. Our opponents afforded evidence of approval and support in similar Conventions.

The Whig Delegation in Congress from this State voted against the annexation of Texas with Slavery. Our Members of opposite politics, with one exception, voted for it. Upon the approval of the Constitution of Texas, forbidding and precluding the abolition of Slavery at any future period, the Whig Delegation in Congress from this State voted against it; their opponents, with few exceptions, in favor of it; and without their votes Texas could not have been admitted as a perpetual Slave State.

On the questions which subsequently arose upon the purchase of territory from Mexico, the Whig party of this State have shown themselves uniformly, steadily and constantly in favor of Human Freedom in their Conventions, in their legislative resolutions, and in all forms by which political principles are usually expressed. In 1845 a State Convention of the Whig party adopted the following resolution:

Resolved, That the while the Whigs of New York, represented in this Convention, will faithfully adhere to all the compromise of the Constitution, and maintain all the reserved Rights of the States—they declare, since the crisis has arrived when that question must be met—their uncompromising hostility to the Extension of Slavery into Territory now Free, which may be hereafter acquired, by any action of the Government of the United States.

This resolution it was found impossible to pass in our opponents' State Convention of the same year. It was laid on the table, and so far as that party is concerned, still lies there. It is true, that in the agitation of the questions arising out of the Annexation of Texas with Slavery, a portion of our antagonists in this State felt themselves co-erced by the evident strength of public sentiment to manifest themselves in favor of the Exclusion of Slavery from subsequently-acquired territory. But upon this question the party was divided, and gave no united support to the cause of Human Freedom. This division upon a great and vital question, after continuing for two or three years, has now and recently been reconciled by a union of both sections of that party upon a ticket opposed to the one we now present to you. This union upon men indicates no harmony in principle except the conclusive one of lust for the "spoils" of office. We would not conceal from you that this union of our opponents upon a single ticket makes it necessary for every Whig in the State to exert himself to the utmost extent of his influence and ability to secure the success of the ticket we present. We believe that there is more than a common stake at issue upon the result of this election, no less than the question of the Extension of Slavery to soil now Free and the permanent security of Human Freedom.

Should the hostile ticket be successful, apparent as is the want of harmony among members of that party on the subject of Slavery, the result will be claimed as a defeat to the principles of Free Soil for the recently acquired territories. This would be disastrous to the hopes of Human Freedom, and put back the sacred cause of Liberty for many years.

While we would give all deserved credit to that section of our opponents which has opposed the Extension of Slavery to newly acquired territories, we cannot but think they have betrayed their trust in consenting to a union on terms which, if successful, must totally destroy the foundation upon which they have stood.

The Whig party of New York have always been firm friends of the great principles of Human Liberty involved in this question. The antagonist party has been either opposed or divided. The success of their Union Ticket would be a great blow to the cause of Human Rights, from which it would take years to recover.—Those of our opponents who have been earnestly and zealously hostile to the Extension of Slavery—those of the Whig party who have been withdrawn from our ranks in the vain hope of aiding the cause of Freedom by giving their votes elsewhere, are asked to ponder seriously the state of things as now presented, and to consider whether the cause they have so much at heart is not to be advanced by now giving their aid to the Whig ticket.

The question, so far as it depends upon the National Government, is, and should be, strictly a legislative question, to be determined by Congress. In whatever way it is determined by that body, it may be fairly deemed the expressed will of the People, and in our judgment the Executive cannot, with propriety, defeat such determination by an Executive veto. In the position occupied by the present Executive, elected to that office by the suffrage of Whig voters—in his own acquiescence in the will of the People, and his deference to the wisdom of Congress—in his high character for integrity, honesty and firmness—in his sound judgment and tried patriotism, we have the strongest assurance that the action of Congress upon this great question will not be set aside by his vote.

Abolition Missionaries.—Our citizens in the North have been considerably stirred up by the appearance among them of a set of Missionaries of the Missouri Conference, who it seems have been making their religious capacity a cloak for the dissemination of Abolitionism. The citizens of Independence county, "*irrespective of party*," have published a long preamble and resolutions protesting against the course of the Missouri Conference. They state that since the appearance o: these Missionaries (?) among them, their slaves have become almost unmanageable and speak of emancipation by the aid of their northern brethren. It is contended that our own Conference can furnish Missionaries enough to satisfy the religious wants of the people of the State, and the Missionaries are kindly invited to confine their labors within the borders of their own State.

We are sorry to see our Methodist brethren meddling with this subject. The Slavery question has already once divided them into the Church North and Church South. The tenets of the Methodist Church have nothing whatever to do with the Wilmot Proviso, and its ministers, by mixing themselves with Abolitionism, can only lessen very materially their influence as preachers of the gospel. Let them beware how they introduce into their congregation a firebrand which neither the waters of Heavenly grace, nor the good counsels of the holy can ever quench.

In times of privation and persecution "live and let live" was the motto of the meek and humble christians; when the fanaticism of the Northern States is endeavoring to bear down their weaker Southern confederates and deprive them of rights guarantied to them by nature and by the federal compact, "live and let live" is the motto of the South. This is all we ask.—*Little Rock (Ark.) Banner.*

Kidnapping in Highland County.—We learn from the Hillsborough *News*, that an examination of a person from Tennessee and two persons of Ohio, has, for two days, been going forward in Hillsborough on a charge of kidnapping. The person to whom it was charged was attempted to be kidnapped, was a girl who had been sent by the Tennessean to Ohio, last summer, she being his slave in Tennessee. And it is alleged that he, in company with the two persons of Ohio implicated in the offence, attempted to take her back into Slavery; for which attempt they were arrested, on the charge of an attempt to kidnap. The parties were held to bail in the sum of five hundred dollars, conditioned for their appearance at the court of common pleas of Highland county, to answer the charge of kidnapping. Barrere and Sloane for the prosecution; Thompson and McDowell for the defence.—*Daily Ohio State Journal.*

The Divorce of Mrs. Butler.—The following is a copy of the decree of divorce in this case. It will be perceived that nothing is said in it of the children.

And now, the ninth day of August, in the year of our Lord, 1849, the return of Thomas Dunlap, Esq. Examiner of the depositions of the witnesses, taken before him on the part of the libellant, was presented and filed. September 3d, 1849, on motion of George M. Dallas, Esq. rule to show cause why divorce should not be decreed—whereupon the Court, on the 22d day of September, 1849, after mature and solemn deliberation, being satisfied therewith and proclamation being duly made for the respondent, to come forth, and she not appearing, the Court do order, adjudge and decree, that the said Pierce-Butler, the libellant, be divorced and separated from the bond of matrimony contracted with the said Frances Anne Butler, the respondent, and that all and every one of the duties, rights and claims, accruing to either of the said parties by reason of the said marriage, shall henceforth cease and determine—and the said parties be severally at liberty to marry again, in like manner as if they never had been married.

Runaway Negroes—Four Drowned.—Seven runaway negroes from Mason county, Kentucky, attempted to cross the Ohio in a skiff on Sunday night the 9th inst. six miles above Maysville. The boat upset and four of the negroes were drownded. The three others, and a slave whom they hired to take them across saved themselves by clinging to the skiff until relieved by a Mr. Mitchell who heard them cry for help. They were all taken to jail, and the negro who attempted to ferry them across was tried before a magistrate and sentenced to receive 39 lashes.

Another Attempt at Kidnapping.—By a letter from our esteemed friend Thomas Garrett, of Wilmington, we learn that an atrocious and daring attempt was made near that town on Saturday last, to kidnap a free colored woman by the name of Ann Brown, and carry her into Slavery. The kidnappers were Marcy Fountain, a negro-trader, of Baltimore, and Isaac Clarke, a constable in Wilmington, assisted by Charles Lowman, a shoemaker, of Wilmington, who was probably the informer in the case.

Fountain held a power of Attorney from Elijah E. Massey, of Kent Co. Md. who lays claim to Ann Brown as his slave, and employed Clarke and Lowman to aid him in his infamous business. At 9 or 10 o'clock on Saturday morning, having supplied themselves with handcuffs and with carriages, one of which was hired at Porter's livery stable, the ruffians repaired to the house of Joseph Hiland, just outside the city, where Ann (Hiland's sister) resided; they went through the house, Clark leading the way, seized Ann in the yard, and attempted to drag her to the carriage. This they doubtless would have done, but for the intrepidity of Hiland, her brother, who rushed to her defence against the armed man-thieves.

Lowman struck Hiland with a pistol, but the latter drew an axe, and told them they might take his sister before a magistrate, but his life or theirs should be sacrificed, before they should put her into the carriage. Clark then proposed to take them both in the carriage to a magistrate, but he refused, saying she should walk if she went at all. The slave-catchers finding the resolute spirit they had to deal with, yielded and took her on foot before the Mayor. After the constable, with Ann and her brother, had left, Fountain, to satisfy those who had witnessed their high-handed proceedings, exhibited a watch, and told them that they had arrested her for stealing it. Before Mayor Huffington, P. S. Johnson, Esq. appeared as counsel for the defence. Here the ruffians said not a word of the charge of theft, and after a few hours spent in investigating the case, an adjournment was had till two o'clock, in order to obtain further evidence. At 2 P. M. the case was called up in the presence of a large number of most respectable citizens, when it was found that the Mayor had ordered her commitment to prison during the adjournment, and that before the case was fully heard. Application was immediately made to Judge Milligan, who granted a habeas corpus to have the woman brought before him on Wednesday, the 26th, at 10 o'clock. We have not learned the conclusion of the case. Our friend Garrett remarks: "Those best versed in law here, who have seen the commitment of the Mayor, think he has quite transcended his duty in this case. We hope to be able to prove the freedom of Ann, and teach some of the prominent actors in the detestable transaction, a lesson they will not soon forget. When the case is concluded I will give you the result."—*Pa. Freeman.*

Post Office Appointments.—Our new postmaster general seems to be doing his business in a very bungling manner. Recently he appointed a free negro to a post office in Virginia, on the recommendation, as we learn from the Richmond Whig, of a Locofoco State senator. This was all well enough; but the blood of Virginia mounted to boiling heat at the insult, and Mr. Collamer, going too far to appease the chivalry, not only revoked Cæsar's appointment, but abolished the office altogether. This latter move has created food for another row; and if the postmaster general don't retrace his steps, he will have the whole ancient Dominion after his ears.—*Boston Republican.*

Mr. Clayton and Mr Crampton—French Difficulty, &c. &c.—The *National Intelligencer* of yesterday says:

A statement is going the rounds of the opposition press that an angry correspondence has arison between this Government and the British Chargé d'Affairs, Mr. Crampton, about the British claim to the Mosquito Coast. The whole story is a sheer invention. In this respect, it is very much like another ridiculous story circulated by the Democratic press, that the Secretary of State had advised that Madame Poussin should not be received at the President's, and that Mr. Poussin resented it by insulting the Government. It is hardly necessary to say that there is no foundation whatever for such a statement, or for any part of it. There were no unkind feelings between Mr. Poussin and any member of the Cabinet. The sole cause of our Government taking offence is to be found in the correspondence of Mr. Poussin alone."

Daniel Webster and Colonization.—In a letter from Mr. Lewis Tappan, published in the *Congregationalist* of July 6th, the writer thus speaks:

"Subsequently (to the Colonization meeting held in Boston in Rev. Dr. Channing's Lecture room in 1822) a large meeting was held at the Marlboro' Hotel, Mr. Webster presided, and I officiated as secretary. Judge Story introduced a set of resolutions. A committee was chosen to report at an adjourned meeting a Constitution of the Mass. Colonization Society. They met, were much divided in opinion. Finally, Mr. Webster rose and said—"IT IS A SCHEME OF THE SLAVEHOLDERS TO GET RID OF THE FREE NEGROES. I WILL HAVE NOTHING TO DO WITH IT,"—and he left the room!

Stabbing a Bishop.—The Star (Lebanon O.,) says we understand that the Bishop of the African Methodist Church was stabbed a few days since at the Camp Ground, near Mason. He was attempting to keep the peace.

There was any amount of rioting, gambling and horse racing in the vicinity of the Camp Meeting.

Another Kidnapper.—Wm. C. Parkhurst, a citizen of Sussex Co. Del. has been taken on to Richmond on a requisition of the Governor of Virginia, charged with kidnaping. It appears that in April last he took three negro children to Richmond, and sold them as slaves, but subsequently it was ascertained they were free when he sold them.—*Balt. Clipper.*

☞ Elijah Hedding, B. Waugh, Thos. A. Morris, L. L. Hamlin and Edmund S. Jones, Bishops of the Methodist Episcopal Church, have addressed a circular to all the Conferences, strictly enjoining the literal observance of the discipline of the Church prohibiting dancing and participation in fashionable amusements. Members of the Church are forbidden the privilege of dancing in their houses, even though themselves do not participate. This circular was read on Saturday last, to the Conference now in session at Dayton, Ohio, and produced a great sensation.

Fossil Remains of an Elephant.—The remains of an elephant were found a short time since, in the construction of the Rutland and Burlington railroad, upon the slope of Mount Holly, one of the highest mountains in Vermont. Professor Agassiz states that this is the first true elephant found in a fossil condition in the Northern States. He says it is certainly not the same kind of elephant which had been found in the Kentucky cave, and that it is a question whether it is identical with the fossil European elephants or not.—*National Intelligencer.*

The Vigilance Committee and the Post-Office.—We had quite a stir in our village on Friday last when the Southern mail was delivered. As is usual on that day, a large number of gentlemen from the country were in attendance, waiting for their letters and papers. Col. William Sloan was among the first to receive his, and upon examination, he found a printed document, post-marked Boston, mailed as a letter, charged with 10 cents postage, signed Junius, and addressed to Hon. John C. Calhoun, of a most malicious, offensive and insulting character, to the Southern people. This document was read by Col. Sloan, aloud, and it produced much excitement among the persons assembled. A call was made upon the Postmaster to know if there were any others in the office, to which he replied that there were thirty-eight in all. The Executive Committee of the Committee of Vigilance and Safety immediately assembled to take action in the matter, and, as the excitement was very great, they concluded that it would be better to hold the course to be pursued under consideration until the next morning. It was proposed by gentlemen present that they would take charge of the person of the Postmaster until the Committee obtained possession of the papers, but this was declined, as the Committee wished to avoid violence. The next morning the Committee assembled at the office, and made a demand for the letters. The Postmaster refused to give them up, unless to those to whom they were addressed, and the payment of the postage, and urged his duties as an officer of the General Government. The Committee told him they were determined to have the papers peacefully if they could, forcibly if they must—and that resistance would be in vain. They then entered the office, shoved the Postmaster aside, and took possession of them, and now have them under lock and key, where they will remain until the meeting of the Committee of Vigilance and Safety on the 29th inst. What course the Committee will recommend to be adopted to meet this new mode of assailing the people of the South we cannot say; but of one thing we are certain, and that is, that the most energetic means will be resorted to.

It would be much more agreeable to us if Mr Collamer would take the same view of the law that was taken by a former Postmaster-General, and keep these incendiary papers out of his mails; but we suppose his Abolition feelings warp his judgment. Be this as it may, he may be assured of one thing, and that is, that his Department is powerless in South Carolina.—*Pendleton (S. C.) Messenger.*

The Round Islanders.—The *Mobile Tribune* has a letter dated at East Pascoula, Sept 23—which says:

"The estimated number of persons lying at Round Island is 380. Of these, some 80 left the island recently, but about half of them have since returned. As to the object of the expedition that is still *in nubibus*. It is quite certain that it is to be one of great peril, wherein the chances of success are by no means certain. The Round Islanders, however, are as hardy and brave a set of fellows as could be picked up anywhere, and have resolution enough to attempt what they are organized for. It is expected that they will start now pretty soon. The principal leader is looked for here presently from the north. Who he is, is not known, but I suspect he is the Spanish General Lopez, now, or recently, residing in New York. One thing is certain: these adventurers have an abundance of means. They get their supplies from this neighborhood and pay promptly. They are also orderly in their conduct and have a good character among the mainlanders. The communications in one of your city papers on this subject are nothing but sheer untruths, as any one over here can tell you. The U. S. vessels Water-Witch and Flirt are lying within sight. The Albany is at Ship Island. They are quiet enough, and do not interfere with the Round Islanders."

Cheap Houses for the Laboring Classes.—A New York correspondent of the *Detroit Free Press*, writes as follows:

A move is making in New York to ameliorate the condition of the laboring class. Several large capitalists are at the head of it. A large tract of land is to be bought some fifteen miles from the City of New York to erect a new city upon. Two millions of dollars to be the capital. The company are to build 5,000 brick houses at $500 each, including the lot of 50 by 200. These houses are to be let at $52 each to mechanics, or $1 a week, which will pay 10 per cent on the capital. All the houses to be uniform. Each occupant to have the right to purchase his house, by paying $2 a week and keeping up the interest of seven per cent. In this way, he gets a title to his homestead in about six years. A negotiation is going on with the Hudson River Rail Road, that the occupants of these houses shall have the privilege to commute with the Rail Road Company for their passage to New York and back again, at a price not to exceed six cents a day for going and coming; the distance each way will be not far from 15 miles, at 3 cents a head. In this way they can reach the City in half an hour. If 10,000 laborers reside there, it would give the company $600 a day, or $187,000 a year.

The great drawback to the prosperity of mechanics is high rents. $100 to $150 has to be paid for very indifferent tenements. By living in the country and going to his work by railroad, on the plan proposed, he can possess a house of his own in five years, from the saving he would make from New York rents. The project is highly praiseworthy. The originators, when the work is finished, would be considered benefactors. Mr. Minturn, of the wealthy shipping-house of Fish, Grinnell & Minturn, is at the head of it. He is now in Europe getting information on the subject—there being a similar association in successful operation in England. Professor Mason, of the N. Y. University, is also engaged in it, both with his time and purse. They can now count on a million dollars in capital that is ready to embark in it as soon as the plan is perfected.

DEATH OF THE HON. EDWARD J. BLACK.—It is our painful task to announce the death of the Hon. Edward J. Black, of Scriven county, a gentleman of distinguished talents, and for several years a representative in Congress from the State of Georgia.—*Augusta (Ga.) Constitutionalist.*

Mr. Black was in Congress two terms, and was somewhat conspicuous for the violence of his opinions and conduct in respect to Slavery. He on one occasion left his seat and went across the house to the seat of Mr. Giddings, with the intention of assaulting him with a cane. As soon as his purpose was perceived, he was seized and held by several members. He then promptly drew a pistol, as if with the intention of doing final execution upon the object of his displeasure. Mr. Giddings calmly surveyed the proceedings and observed, "let him go, gentlemen, let him go; the man who in such a situation presents a pistol, is a coward, and does it for the purpose of having himself arrested." Like many other Southern men, in and out of public life, he was possessed with a morbid virulence of feeling on this subject, that betrayed itself in exhibitions of a fanaticism, not far removed from insanity.—*Post.*

MASON AND DIXON'S LINE.—A correspondent of the Washington Republic, writing from Annapolis, states that he has seen and handed the original report of the Commissioners appointed to run the boundary line between Pennsylvania and Delaware on the one side, and Maryland on the other, known as Mason & Dixon's. He says:

It opens with an account of "a meeting of the Commissioners, as well as on the part of the right honorable, the Lord Baltimore, proprietors of the province of Maryland, as on the part of Thomas Penn and Richard Penn. Esqs., proprietors of the province of Pennsylvania, on Wednesday, the 19th day of November, 1760, at Newcastle.

Present, his excellency Horatio Sharpe.
Hon. Edward Lloyd, Hon. William Allen,
Robt. Jenks Henry, Richard Peters,
John Ridout, Benj. Chew,
John Leeds, Lynford Lardner,
James Hamilton.

"The acts establishing the Board, constituting and appointing them, or any six, five, four or three of them, respectively, their commissioners for running, marking, and laying out a part of a circle of the division line between the provinces of Maryland and Pennsylvania, and the counties of Newcastle, Kent and Sussex, on the Delaware, were read and found to agree with each other in tenor and date," &c.

"Fred. Mason and Charles Dixon were appointed the surveyors, who immediately made preparations for running the lines, which they did not finish till 1768. By the several acts of the states of Maryland and Pennsylvania, passed at their last Legislature, the old line between the two states is to be re-marked, and the Governor of each State has appointed a commissioner for the purpose, who are to meet at Philadelphia in October next, to commence operations."

Foreign Intelligence.

By the America which arrived on Friday last, the only interesting and important intelligence we have from Europe is the letter of Louis Napoleon which puts a somewhat new face upon Italian affairs:

The *Moniteur* contains the following letter from the President of the Republic to Lieutenant Colonel Edgard Ney, his orderly officer at Rome:—

"ELYSEE NATIONAL, August 18.

"MY DEAR NEY—The French Republic has not sent an army to Rome to put down Italian liberty, but on the contrary, to regulate it by preserving it against its own excesses, and to give it a solid basis, by replacing on the Pontifical throne the prince who (the first) had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the Holy Father as well as our own action, remain sterile, in presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the basis of the Pope's return. Say to General Rostolan from me, that he is not to permit that, under the shadow of the tri-colored flag, any act be committed which can lower the character of our intervention.

"I thus sum up the restoration of the Pope's temporal power:—A general amnesty; the solemnization of the administration; the code Napoleon; and a liberal Government.

"I was personally hurt in reading the proclamation of the three cardinals, to see that no mention whatever was made in it of the name of France, or of the suffering of our brave soldiers.

"Every insult offered to our flag, or our uniform, goes direct to my very heart; and I wish you to make it well understood that, if France does not sell her services, she at least insists on due consideration being paid to her sacrifices and her abnegation.

"When our armies made the round of Europe, they left everywhere, as the mark of their passage, the destruction of the abuses of feudality, and the germs of liberty. It shall not be said that in 1849 a French army can have acted in a different sense and brought about different results.

"Tell the general to thank, in my name, the army for its noble conduct. I have learned, with pain, that even physically it was not treated as it ought to have been. Nothing ought to be neglected to suitably provide accommodation for our troops.

"Receive, my dear Ney, the Assurances of my sincere friendship,

"LOUIS NAPOLEON BONAPARTE."

Married.

In this city, Sept. 6, Rev. HORATIO POTTER, D. D. Rector of St. Peter's Church, Albany, to MARGARET ATCHESON, daughter of the late Rev. John Pollock, D. D. Minister of Govan, Scotland.

In Taunton, Mass. Sept. 27, Mr. GEORGE H. FRENCH, of Boston, to MISS FRANCIS W. daughter of Hon. Marcus Morton.

In New Bedford, Sept. 27, Mr. CHARLES S. FRANCIS, of New York, to Miss AVERIC PARKER, daughter of W. H. Allen, Esq. of N. B.

On the morning of the 7th ultimo, by the Rev. Thomas Owen, Mr. JAMES S W. CALDWELL to Miss EDMONIA VIRGINIA, only child of Major Edmond Richmond; and on the evening of the same day, the parents of this young and interesting couple, Major EDMOND RICHMOND and MRS. LYDIA E. CALDWELL, sister of the last ex-President James K. Polk, were joined in marriage by the Rev. Arthur Davis, all of Haywood county, Tenn.

Died.

In this city on Sunday last, JOHN DE PEYSTER OGDEN, aged 85 years.

At Saratoga, on the 27th ultimo, G. H. HILL, the celebrated Yankee comedian.

At Battle Creek, Mich AMY MOTT, late of the city of Albany, N. Y. in the 82d year of her age.

At Hopewell, N. J Sept. 19, DAVID STOUT, Esq. in the 73d year of his age, for many years Judge of the Hunterdon Co. Court

Acknowledgments.

From September 1, to October 1.

508	John Bloom, Washington Hollow, N. Y.	1	00
508	Samuel Hicks, " " "	1	00
508	Isaac Lawton, Hart's Village, N. Y.	1	00
500	E. D. Smith, Macedon, N. Y.	2	00
580	N. Marble, Port Byron, N. Y.	2	00
527	Weare Tappan, Bradford, N. H.	1	00
534	Robert Haydock, New York City,	2	00
509	Reuben Deyo, New Paltz Landing, N. Y.	1	00
510	W. L. Fessenden, Peruville, N. Y.	1	00
510	Sylvester Kenyon, Lansingville, N. Y.	1	00
521	L. Bache, Wellsboro, Pa.	2	00
574	Fanny Smith, Peterboro, N. H.	2	00
488	Hunter & Watson, Poland, O.	1	28
650	Dr. J. McCall, Utica, N. Y.	5	00
521	James Batchelder, Marlboro, N. H.	2	00
480	Jacob Kimball, Portland, Me.	1	00
479	J. Belding, Randolph. O.	2	00
547	Wm. Reynolds, East Greenwich, R. I.	3	00
488	Chas. Hambleton, Calcutta, O.	2	00
512	John Wilbur, North Easton, N. Y.	2	00
535	R. Peabody, Waterford, Vt.	2	00
526	O. Cushing, South Hingham, Mass	2	00
527	Temple Fay, New York City,	4	00
512	Samuel Woodruff, Ludlowville, N. Y.	1	00
522	Isaac Winslow, Boston, Mass.	2	00
538	Adaline Whiton, Hingham, Mass.	2	00
524	Cordelia A. Adams, " "	2	00
504	James Shaw, Wappinger Creek, N. Y.	1	00
504	Galusha Cash, " " "	1	00
504	Sarah Way, " " "	1	00
		$53	28

Donations.

Wendell Phillips,	89 19
Isaac Mendenhall,	20 00
Lyman Barnard,	20 00
James Sherman,	11 00
Robert Lamborn,	10 00
John Cox,	5 00
J. Townsend Hallock,	5 00
Jos B. Phillips,	4 50
John Agnew,	3 00
Hannah Pennock,	2 00
Mary Rainsford,	1 00
James C. Dudley,	50
	$171 19
Total,	$224 47

FOURTEENTH
PENNSYLVANIA
ANTI-SLAVERY FAIR.

The return of the season for our sale prompts us to send forth the word of remembrance to our fellow-laborers in this department of Anti-Slavery work. The success of past years should cheer and incite us to vigorous effort for the present year.

So fully have the various *Circles* throughout our bounds, identified themselves with us in this work, and so much of experience have the past years given us and them, that all which we consider now necessary to be done is to revert to the necessity of continued effort on the part of all who feel that to them must not come the folding of the hands, nor the repose of him whose labour is accomplished, while the slave is driven by the merciless task-master, and our brother continues weary and heavy laden.

We would earnestly invite the co-operation of all those who sympathize with the slave, and would help to overthrow a system at war with all the dearest rights of humanity, and the most holy relations of life.

We have been appointed by the Philadelphia Female Anti-Slavery Society, a Committee to make arrangements for the Fair to be held the close of this year. Any persons wishing information may communicate with any member of the Committee.

Sarah Pugh,
Sarah A M Kim,
Huldah Justice,
Maria M. Davis,
Mary T. Stickney,
Emma Parker,
Rebecca Plumley,
Elizabeth Davis,
Janette Jackson,
Elizabeth Carman,
Martha Carman,
Margaret Jones,
A. Matilda Cassey,
Clementine G. Ruby,
Sarah T. Child,
Anna M. Child,
Anna M. Hopper,
Mary Green,
Elizabeth Gay,
Hannah W. Haydock,
*Theresa K.

Poetry.

TO ELWOOD FISHER, OF CINCINNATI.

BY J. E. SNODGRASS, OF BALTIMORE.

SUGGESTED by a newspaper account of a Dinner given to Mr. Fisher at the White Sulphur Springs, by members of the Virginia Legislature, by way of acknowledgment of their obligations to him for his Cincinnati lecture in favor of Slavery.

"Elwood!" How fallen is that name,
When borne by such as thou,
Who, traitorous to thy origin,
Dost now to Baal bow!
Born, as thou wast, of Quaker stock,
Whose principles, like firmest rock,
Have stood Time's test till now,
How couldst thou thus become the tool
Of Despotism's pettiest school!

In haughty wont to look
On the gloomy toil of slaves,
Words of gross error one could brook;
Nor deem them only knaves;
But for thy plea of Northern birth,
Uttered at Freedom's very hearth,
The indignant spirit craves,
Words of sufficient force to tell
Feelings which in the bosom swell!

Thinkest that all the Southern praise,
Now sounding forth so free,
Comes from a sense of manly worth
In recreants such as thee?
No! In the secret of their souls,
However selfishness controls,
They loathe servility!
They love alone the dauntless heart
Which dares to act its native part!

Go! then, and join their sumptuous feasts,
Spread by their unpaid slaves,
And drink, to empty compliments,
In the wine-cups mad'ning waves,
But dream not that thy traitorous heart,
Which erst did beat a nobler part,
Will find the peace it craves.
No! There the curse shall e'er remain,
Like mark upon the brow of Cain!

Baltimore, Sept. 1849.

From the Boston Advertiser.

ST. PETER AND THE THREE SPIRITS.

A LEGEND.....FROM THE GERMAN..

Once a spirit from Rome came up to the Portals of Heaven,
Knocked very hard, and hallooed "quick, open the door here!"
Peter then, turning his key, half opened the wicket and peeped through;
"Who, in the name of wonder," he asked, "is making this noise here?
Haughtily answered the spirit, and high did he hold up the Pope's shrift:
"T. a *Catholic* Christian, whose faith is the only salvation"
"Sit thee down on the bench," said Peter, relocking, "and wait there!"

Just then a spirit from Berne came up to the Portals of Heaven,
Knocking as hard as the first, and hallooing "Open the door quick!"
Peter unbolted again and repeated the question; "Who art thou?"
"T. a *Calvanist* Christian, whose faith is the only salvation."
"There, sit down on the bench!" And soon came a spirit from Frankfort,
Knocking and calling "Unbolt!" "Who art thou?" asked the Disciple;
"T. a *Lutheran* Christian, whose faith is the only salvation."
"Down with thee on the bench!" he said, and again is the door locked.

There now sat they together, the three, in spite of their three creeds;
Sat together in peace, and behold in mute admiration,
Sun and Moon and Stars, from seeming chaotic confusion,
Joined to harmonious dance, and heard the Myriad Singers,
Choirs of Angels and blessed, in unison pour out their heart's love,
One unfailing stream of sweet, soul-ravishing music—
All this saw and heard and breathed the perfumes of Heaven;
But not long till their hearts too full with the heavenly blisses,
Melt, and they all break forth into one unanimous chorus,
Shouting—"God is one, and all three, we believe in the one God!"

Then, on a sudden, behold! the Portals of Heaven fly open,
"Moving harmonious sound," and the ether is golden with radiance.
"There is Peter again. He smiles like a father, saying,
Have ye bethought yourselves now, ye naughty children? So come then!"

EMMANUEL VITALIS SCHERB.

Concord, Mass.

Miscellany.

THE LIFE AND ADVENTURES OF MEHEMET ALI.

The last *Standard* contained a brief notice of the death of this distinguished man, and we now copy a detailed account of him, furnished the *London Times* by its Egyptian Correspondent:

ALEXANDRIA, August 9, 1849.

His Highness, MEHEMET ALI PASHA, died at Alexandria on the 2d inst. and on the following day his body was taken up to Cairo, where he was buried on the 4th, in the new alabaster mosque built by himself in the citadel.

The procession from the palace at Ras-el-teen to the canal was attended by a great concourse of people, the European Consuls in uniform, with many of the European residents, and a great number of troops with arms reversed. On emerging from the palace the coffin was laid at the foot of the grand marble staircase, the attendants gathered round, and the chief mufti, a venerable old man, advanced, raised his hands, and amid profound silence, repeated three times, with a pause for mental reflection between each, "*Allah hoo akbar*" (God is great); after which he twice repeated, "*Salam aleykoun*" (Peace be with you); and then the procession started, the principal officers and grandees emulating each other for the honor of carrying the coffin on their shoulders. On passing the harem, a separate building a little to the north of the palace, the shrieks and lamentations of the women were most piercing. Twenty-six buffaloes were killed and distributed among the poor with 26 camel loads of bread and dates, and a considerable sum of money.

At Cairo there was no ceremony attending the conveyance of the Pasha's body from the Nile to its final resting-place, and even Abbas Pasha, the present Viceroy, joined the funeral only at the mosque.

Mehemet Ali's first severe illness occurred in January, 1848, when he proceeded to Malta and Naples, where having rallied a little he returned to Egypt in April, improved in bodily health, but with constitution shattered and his mental faculties totally prostrated. His appearance had undergone a complete change; his eyes had lost that searching and intelligent look for which his Highness was so remarkable; his cheeks were shrunk and his voice was quite feeble. His medical men having then declared his total unfitness to attend to the affairs of the country, the late Ibrahim Pasha assumed the reins of government, and at his death was succeeded by Abbas Pasha.

From that time until within a few weeks of his death, Mehemet Ali took his daily drive in his carriage, and lived in his palace in the same style he was wont to do, but none but his immediate attendants were permitted to approach him.

Mehemet Ali is sincerely regretted both by the European residents and the natives of Egypt. The latter say that man's worth is known only by comparison, and that had Mehemet Ali died two years ago, the sorrow felt would not have been so general as it is now, as they would then have cherished a hope of a better state of things from those who came after him; but as his two successors have shown them the hopelessness of any improvement in their own condition, they naturally wish that Mehemet Ali's government had lasted longer.

Mehemet Ali was born in the town of Cavalla in Roumelia, the ancient Macedonia. In Mohammedan countries the natives keep no reckoning of their age, and the Pasha could not tell precisely what his own was, but he was easily flattered into the belief that he was born in the same year that gave birth to the two most illustrious heroes of the present era—Napoleon Bonaparte and the Duke of Wellington—1769, thus making him at his death of the age of 80 years which may be considered correct within a year or two.

Mehemet Ali first commenced life as a tobacconist in his native town, but he afterwards volunteered into the army, to which his taste was more congenial. In his new career he soon obtained high favor with the Governor of Cavalla by his efficient services in quelling a rebellion and dispersing a band of pirates, and on the death of his commanding officer, he was appointed to succeed him and married his widow.

In 1799 the town of Cavalla having been called upon by the Sultan to provide its contingent of 300 men for the expulsion of the French from Egypt, the Governor sent the required number, headed by his son, with Mehemet Ali under his orders; but shortly after landing at Aboukir the son returned to Roumelia and left Mehemet Ali in command. In all the engagements with the French Mehemet Ali distinguished himself by his conduct and valor. He rapidly rose in rank, and his lofty spirit gained him a strong ascendancy over the minds of his soldiers.

After the evacuation of Egypt by the French in September, 1801, the Sultan appointed Mohammed Khosrew Viceroy of Egypt, who has since been several times Prime Minister at Constantinople, and between whom and Mehemet Ali there always existed an inveterate hatred.

The Mamelukes were at that time actively engaged in endeavoring to recover their ascendency, which had been overthrown by the French, and the two principal Mameluke Beys, Osman Bardissy and Mohammed Elfy came to an engagement with the Turkish army and defeated it. Mehemet Ali, with his troop of Albanians, was under the orders of Khoorshid Pasha, but for some reason or other took no part in the battle. The Turkish General, irritated at his defeat, complained of Mehemet Ali to Khosrew, who summoned him to his presence; he refused to attend, and took advantage of an insurrection which then occurred among the Albanian troops to join the Mamelukes under Osman Bardissy. In 1803 he attacked Khosrew at Damietta and brought him prisoner to Cairo. The Porte then sent to Egypt Ali Gezairli Pasha to replace Khosrew Pasha, but he was still less fortunate than his predecessor, for he was put to death by the Mamelukes, soon after his arrival.

In 1804, the army under the Mameluke Bardissy, became clamorous for its arrears of pay, an insurrection ensued, the Bey's house was attacked by the infuriated soldiers, and he had to make a hasty retreat from Cairo. Mehemet Ali, strengthened in the affections of the troops, had clandestinely fostered this insurrection, but, not thinking his time yet come, he sent Khosrew, his prisoner, back to Constantinople, and judiciously appointed Khoorshid Pasha, then Governer of Alexandria, Viceroy of Egypt.

The position of the new Viceroy was very embarrassing, as the Albanians and his own troops still persisted in their demands for pay, which it still was entirely out of his power to satisfy. A new and formidable insurrection broke out, and Khoorshid's soldiers put Cairo to the sack. The inhabitants of the town were in the utmost alarm, they deposed Khoorshid Pasha, addressed themselves to Mehemet Ali for protection, and made him Viceroy.

Mehemet Ali was installed in the Pashalic of Egypt in 1806, on condition that he should send to the Sultan 4,000 purses, which represented at that time the sum of about £24,000 sterling. The Pashalic of Egypt was then commonly called the Pashalic of Cairo, and it extended only to Middle Egypt and the Delta; Upper Egypt being divided into several Districts, administered by the Mameluke Beys, and Alexandria, with a part of the Western Province, by a Pasha independent of the Pasha of Cairo. A few months after the installation, of Mehemet Ali in the Pashalic of Egypt the Porte consented to give him also the Pashalic of Alexandria as a reward for the services he had rendered to the Ottoman Empire in 1807, on the occasion of the evacuation of Lower Egypt and the City of Alexandria by the English.

The first step Mehemet Ali took to secure his power was to satisfy the demands of the troops. He represented to the inhabitants of Cairo that it was at their request that he had assumed the command, and that, to avoid further disturbances, the wants of the army should be satisfied. He therefore levied contributions, which were readily paid, and he appeased the soldiers, who thus became attached to his person.

In 1808 Mehemet Ali received orders from the Porte to attack and disperse the Wahabees, a fanatical sect of the Mohammedan religion, who had pillaged the holy cities of Mecca and Medina. Before engaging in this war and drawing his troops out of Egypt, the Viceroy determined upon putting a final end to the power of his old allies, the Mamelukes, for, although the two chiefs were dead, there still remained a strong number who had it in their power to annoy him. Accordingly, on the 1st of March, 1811, the Mamelukes were invited in a body to the citadel at Cairo to attend at the investiture of the Viceroy's son Toussoon, as chief of the expedition against the Wahabees. When the ceremony was over the Mamelukes mounted their horses, but on reaching the citadel gates they found them closed, and a sudden discharge of musketry from soldiers placed on the walls completely annihilated them. A great many Mamelukes were put to death at the same time in the provinces. It has been computed that 470, with their chief, Ibrahim Bey, perished in the citadel; and in the city and throughout the country no less than 1,200 were killed. Thus ended the power of these formidable chiefs who had kept Egypt in a state of anarchy and warfare ever since the year 1382.

After the destruction of the Mamelukes Mehemet Ali made himself master of Upper Egypt; he obtained from the Sublime Porte the Government of that part of the country, and at the same time considerably increased the land tax and the duties of Customs on the internal trade.

In the autumn of 1811 Mehemet Ali sent his army into Arabia against the Wahabees. This war lasted six years, cost the Viceroy immense sums of money and a great number of men, and was finally brought to a close by Ibrahim Pasha. In 1813 Mehemet Ali himself went to the Hedjaz for a time to hasten the result of the expedition. During his absence the Porte, jealous of his power, secretly appointed Lateof Pasha Viceroy of Egypt, but Mohammed Bey, Mehemet Ali's Minister of War, pretending to enter into the views of Lateef Pasha, engaged him to declare himself publicly Viceroy of Egypt, and then decapitated him.

In 1815, Mehemet Ali, convinced of the great advantages of discipline and military tactics in the art of warfare, resolved upon having his army properly drilled, but his soldiers were very averse to this measure, and threatened an insurrection. He therefore sent his mutinous troops into Ethiopia, under his third son, Ismael Pasha, who, on that occasion, conquered the provinces of Dongola, Berber, Shendy, Sennaar and Cordofan, while he raised a new army, which was drilled by French and Italian officers. He then offered the Sultan to assist in quelling the Greek insurrection against the Porte, and on the 16th of July, 1824, Mehemet Ali's fleet, consisting of 163 vessels, sailed for the Morea, under the command of Ibrahim Pasha, who, for three years, kept the country in subjection, but was obliged to retire after the battle of Navarino, on the 20th of October, 1827.

In 1830 the Porte conferred upon Mehemet Ali the administration of the Island of Candia. Mehemet Ali then turned his thoughts to obtaining possession of Syria, and 6,000 Egyptians having emigrated to that country, he demanded the restitution of them from Abdallah Pasha, then Governor of Acre. The reply he obtained was that the emigrants were subjects of the Sublime Porte, and that they were in the Sultan's dominions as well in Syria as in Egypt. The Viceroy, enraged at this answer, sent him word that he himself would come, and take his 6,000 subjects "and one man more." Accordingly, on the 2d of Nov. 1831, Mehemet Ali sent into Syria a powerful army, under the command of his son Ibrahim Pasha, who in a few months reduced the whole country to submission. On this the Porte declared Mehemet Ali a rebel, and sent a strong army into Syria; but Ibrahim Pasha's troops invariably overcame the Sultan's, and several important battles were fought, which insured to the Egyptians the possession of the country. *The European powers interfered*, and under their guaranty peace was signed on the 14th of May, 1833, Syria and the district of Adana were ceded to Mehemet Ali, in conjunction with the Pashalic of Egypt, on his acknowledging himself a vassal of the Sultan, and engaging to remit to the Porte the same tribute as the former Pashas of Syria. According to this arrangement Mehemet Ali paid for Egypt 12,000 purses; Syria and Adana, 18,000 purses, and Candia 2,000, making together 32,000 purses, or £160,000 sterling per annum.

Mehemet Ali continued in the quiet possession of Syria until 1839, but the Porte disliked very much the occupation of that country by the Viceroy of Egypt, so that after organizing an army and a strong fleet in 1839, the Sultan Mahmoud sent his troops into Syria under the command of Hafiz Pasha to expel the Egyptians, but Ibrahim Pasha proved too powerful for him, and the Turkish army had to retreat. England, Austria, Russia and Prussia, then, in conjunction with the Porte, signed a treaty on the 15th of July, 1840; and informed Mehemet Ali that he was no longer to remain in Syria, but the Viceroy, confiding in the promised assistance of the French, seemed determined to keep the country.

England therefore sent a formal demand to the Viceroy for the restitution of the Turkish fleet, which had been brought into the port of Alexandria by the treachery of the Turkish Admiral, but his Highness gave evasive answers, and referred to the Sultan. In the meantime he strained his utmost powers to increase his army, and formed throughout Egypt the National Guard, in which all the male inhabitants were made to serve.

The allied Powers, finding that the Viceroy would not evacuate Syria by fair means, determined upon driving him out by force. The first engagement took place on the 10th of October, 1840, near Beyrout, when the Egyptian army was completely routed and the town taken. Caiffa and Saiffa were bombarded in the same month, Tripoli and Tarsous soon followed, and on the 3d of November of the same year the bombardment and taking of Acre in the short space of four hours must have convinced Mehemet Ali that any further resistance was useless. The town of Alexandria was blockaded by an English squadron; still Mehemet Ali was not inclined to submit, as he entertained hopes that France would come to his aid, but in the end he found that he could no longer temporize, and acceded to the terms proposed, the hereditary Pashalic of Egypt in his own family being secured to him.

It was during the period that the English were attacking his troops in Syria and blockading Alexandria that Mehemet Ali behaved so magnanimously toward England by allowing the India mails to proceed as usual through Egypt unmolested.

The withdrawal of the Egyptian troops from Syria commenced in December, 1840, when 54,000 men and 6,000 women and children took the road of the Desert to Suez; but what with sickness, desertion, privation, and the opposition they encountered on their march, not 25,000 reached Egypt. Ibrahim Pasha proceeded by sea from Gaza with the sick and wounded and landed at Damietta on the 21st of February, 1841, while the remainder of the troops marched by El Arish. Before the evacuation of Syria, the Egyptian army consisted of 85,000 men; of these only 33,000 returned to their country. Admiral Walker, belonged to the Turkish navy, and in the name of the Sultan took command of the Turkish fleet in the port of Alexandria, and sailed for Constantinople on the 11th of January, 1841. At the same time the Egyptian troops were withdrawn from the island of Candia, the Hedjaz, and the two holy cities, and these countries were restored to the authority of the sublime Porte.

The firman sent by the Sultan to Mehemet Ali was dated from Constantinople, the 13th of February, 1841, and, after some modifications, was finally accepted by Mehemet Ali on the 10th of June, 1841. The following are the conditions on which to Mehemet Ali was granted the hereditary Pashalic of Egypt:

I. The succession to the Government of Egypt within its ancient boundaries to descend in a direct line in Mehemet Ali's male posterity, from the elder to the elder, among the sons and grand-sons—the nomination to be made by the Sublime Porte.

II. The Pasha of Egypt to rank as a Vizier of the Ottoman Empire, without having in this character, with the exception of hereditary right, any other prerogative than those enjoyed by other Viziers.

III. All treaties entered into between the Sublime Porte and the European Powers are to apply to Egypt as well as to any other part of the Ottoman Empire.

IV. The Pasha has authority to coin his own money in Egypt, but the coins are to bear the name of the Sultan.

V. The standing army of Egypt is to be composed of 18,000 men, and 400 men are to be sent yearly to Constantinople.

VI. The Viceroy of Egypt has the right to appoint officers of the land and sea forces up to the rank of Colonel and below that of General of Brigade, but a General of Brigade being a Pasha, the Porte alone can name Pashas.

VII. The Viceroy of Egypt cannot build vessels of war without authority from the sublime Porte.

VIII. The yearly tribute payable by the Pasha of Egypt to the Sublime Porte, fixed at $2,000,000, has since been reduced to a million and a third of Spanish pillared dollars, about £270,000 sterling.

IX. The hereditary title is liable to revocation should any of Mehemet Ali's successors infringe any of the aforesaid conditions.

The Sublime Porte also granted to Mehemet Ali, without the hereditary succesion, the government of the provinces of Nubia, Darfour, Sennaar and Cardofan, and all the territories annexed thereto, situate out of Egypt.

The Pasha of Egypt differs from the other Pashas of the Ottoman Empire in that the former collects the revenues himself, while the law of the empire is that Pashas are not to collect the revenues.

Until last year Mehemet Ali enjoyed a very strong constitution; his stature was short, and his features formed an agreable and animated physiognomy, with a searching look, expressive of cunning, nobleness and amiability. He always stood very upright, and it was remarkable, from its being unusual among Turks, that he was in the habit of walking up and down in his apartments. He was most simple in his dress and cleanly in his person. He received strong impressions easily, was very frank and open and could not easily conceal his mind. He loved his children with great tenderness, and lived in the interior of his family with great simplicity and freedom from restraint. He was very fond of playing at billiards, chess, draughts and cards. In his latter years he became very merciful and humane, and generally forgave the greatest faults. Mehemet Ali cherished fame and thought a great deal not only of the opinions entertained of him during his lifetime, but also of the reputation he would leave at his death. The European papers were regularly translated to him, and he was affected by any attacks directed against him. His activity was very great. He slept little in the night, and invariably rose before sunrise. He received daily the reports of his Ministers, dictated answers, and frequently visited any improvements or changes going on in the public works. *He learned to read only at the age of* 45. He principally studied history, and was particularly interested with the lives of Napoleon and Alexander the Great.

The only language he spoke was Turkish; he understood Arabic, but did not like to speak it. The late Viceroy did not observe the tenets of Mohammedan religion with any rigor, and never cared about fasting in the month of Ramazan. He showed the greatest toleration for all religions, and for this, considering the strong innate bigotry which prevails among the Turks, he deserves the greatest praise. He was the first Mohammedan ruler who granted real protection to Christians, raised them to the highest ranks, and made some of them his most intimate friends. His freedom from superstition was as remarkable as his toleration in religion, and in in many instances he shook off the yoke of those absurd prejudices to which all those of his faith humbly bow their heads.

Mehemet Ali had by his wives and concubines sixteen children, of these only five, three sons and two daughters are now living, viz: Said Pasha, Admiral of the Egyptian fleet, born in 1818; Haleem Bey, born in 1826; Mehemet Ali Bey, born in 1833; Nazleh Hanum, born in 1797, widow of the Defterdar Mohammed Bey; Zeinab Hanum, born in 1824, and married in 1845 to Kamil Pasha. Haleem Bey was four years in Paris, where he received a liberal education.

Mehemet Ali's second son, after the late Ibrahim Pasha, was Toussoon Pasha, born at Cavalla, who left an only son, Abbas Pasha, born in 1813, at present Viceroy of Egypt. Toussoon Pasha died of the plague at the camp of Damanhour in 1816.

Mehemet Ali had also at Cavalla, by the same wife, a third son, Ismael Pasha, who died in the war in Sennaar. Another son of Mehemet Ali, Houssein Bey, born in 1825, died in 1847 at Paris, where he had been sent for his education. Mehemet Ali had twelve brothers and two sisters, all of whom are dead.

From the (London) Daily Times.

LETTER FROM MAZZINI.

"Rome has fallen! It is a great crime and a great error. The crime belongs entirely to France; the error to civilized Europe, and, above all, to your England. I say to your England, for in the three questions which are now at issue in Rome, and which it is vain to attempt to stifle by brute force, England appears to me, and did appear to us all, to be especially concerned. Three questions—the question of principle, of international right, of European morality—the political question, properly so called, the balance of power in Europe, influence to be preserved or obtained—and the religious question—all were, in fact, raised already in Rome before the entrance of the French. The question of principle is, thank God, sufficiently clear. A population of more than two millions of men having peacefully, solemnly, and legally chosen, through a constitutional assembly regularly elected, a form of government, is deprived of it by foreign violence, and forced again to submit to the power which had been abolished; and that without that population having furnished the slightest pretext for such violence, or made the slightest attempt against the peace of neighboring countries. The calumnies which have been for months systematically circulated against our republic are of little importance; it was necessary to defame those whom it had been determined to destroy. But I affirm that the republic, voted almost unanimously by the Assembly, had the general and spontaneous approbation of the country; and of this the explicit declaration of almost all the municipalities of the Roman States voluntarily renewed at the time of the French invasion, without any initiative on the part of the Roman Government, is a decisive proof. I affirm that with the exception of Ancona, where the triumvirate were obliged energetically to repress certain criminal acts of political vengeance, the republican cause was never sullied by the slightest excess; that never was there any censorship assumed over the press before the siege, never did the occasion arise for exercising it during the siege; not a single condemnation to death or exile bore witness to a severity which it would have been our right to have exercised, but which the perfect unanimity which reigned amongst all the elements of the state rendered useless. I affirm that, except in the case of three or four priests, who had been guilty of firing upon our combatants, and who were killed by the people during the last days of the siege, not a single act of personal violence was committed to any fraction of the population against another, and that if ever there was a town presenting the spectacle of a band of brothers pursuing a common end, and bound together by the same faith, it was Rome under the republican rule. The city was inhabited by foreigners from all parts of the world, by the consular agents, by many of your countrymen; let any one of them arise, and under the guarantee of his own signature, deny, if he can, the truth of what I say. Terror now reigns in Rome; the prisons are choked with men who have been arrested and detained without trial; fifty priests are confined in the Castle of St. Angelo, whose only crime consists in their having lent their services in our hospitals; the citizens, the best known for their moderation, are exiled; the army is almost entirely dissolved, the city disarmed, and the 'factious' sent away to the last man; and yet France dares not consult in a legal manner the will of the population, but reëstablishes the Papal authority by military decree. I do not believe that since the dismemberment of Poland there has been committed a more atrocious injustice, a more gross violation of the eternal right which God has implanted in the people,—that of appreciating and defining for themselves their own life, and governing themselves in accordance with their own appreciation of it. And I cannot believe that it is well for you or for Europe that such things can be accomplished in the eyes of the world without one nation arising out of its immobility to protest in the name of universal justice. This is to enthrone brute force where, by the power of reason, God alone should reign; it is to substitute the sword and poniard for law—to decree a ferocious war, without limit of time or means, between oppressors rendered suspicious by their fears and the oppressed abandoned to the instincts of reaction and isolation. Let Europe ponder upon these things. For, if the light of human morality becomes but a little more obscured, in that darkness there will arise a strife that will make those who come after us shudder with dread.

"The balance of power in Europe is destroyed. It consisted formerly in the support given to the smaller States by the great powers; now they are abandoned. France in Italy, Russia in Hungary, Prussia in Germany, a little later perhaps in Switzerland: these are now the masters of the Continent. England is thus made a nullity; the 'celsa sedet Eolus in arce,' which Canning delighted to quote, to express the moderating function which he wished to reserve for his country, is now a meaningness phrase. Let not your preachers of the theory of material interests, your speculators upon extended markets, deceive themselves; there is history to teach them that political influence and commercial influence are chiefly bound together. Political sympathies hold the key of the markets; the tariff of the Roman republic will appear to you, if you study it, to be a declaration of sympathy towards England to which your Government has not responded.

"And yet, above the question of right, above the question of political interest, both of which were of a nature to excite early the attention of England, there is, as I have said, another question being agitated at Rome of a very different kind of importance, and which ought to have aroused all those who believe in the vital principle of religious reformation—it is that of liberty of conscience. The religious question which broods at the root of all political questions showed itself there, great and visible in all its European importance. The Pope at Gaeta was the theory of absolute infallible authority exiled from Rome for ever; and exiled from Rome was to be exiled from the world. The abolition of the temporal power evidently drew with it, in the minds of all those who understood the secret of the Papal authority, the emancipation of men's minds from the spiritual authority. The principle of liberty and of free consent, elevated by the Constituent Assembly into a living active right, tended rapidly to destroy the absolutist dogma which from Rome aims more than ever to enchain the universe. The high aristocracy of the Roman Catholic clergy well know the impossibility of retaining the soul in darkness, in the midst of light inundating the intelligences of men; for this reason they carried off their Pope to Gaeta; for this reason they now refuse all compromise. They know that any compromise would be fatal to them; that they must reenter as conquerors, or not at all. And in the same way that the aristocracy of the clergy felt this inseparability of the two powers, the French Government, in its present reactionary march, has felt that the keystone of despotism is at Rome—that the ruin of the spiritual authority of the middle ages was the ruin of its own projects—and that the only method of securing to it a few more years of existence was to rebuild for it a temporal domination.

"England has understood nothing of this. She has not understood what there was of sublime and prophetic in this cry of emancipation, in this protestation in favor of human liberty, issuing from the very heart of ancient Rome, in the face of the Vatican. She has not felt that the struggle in Rome was to cut the Gordian knot of moral servitude, against which she has long and vainly opposed her biblical societies, her Christian and evangelical alliances; and that there was being opened, had she but extended a sisterly hand to the movement, a mighty pathway for the human mind. She has not understood that one bold word, 'respect for the liberty of thought,' opposed to the hypocritical language of the French Government, would have been sufficient to inaugurate the era of a new religious policy, and to conquer for herself a decisive ascendancy upon the Continent.

"Is England beginning to understand these things? You answer me. Yes. I doubt it. Political and religious indifference appears to me to have taken too deep root with you to be conquered by anything short of those internal crises which become more and more inevitable. But if it be true that the unequal struggle which has been maintained for two months in Rome has borne fruits—if it be true that you begin to understand all that there is of brutal in the league of four powers against the awakening of the Eternal City—all that there is of grand and fruitful for humanity in this cry of country and liberty, rising from among the ruins of the capitol—all that there would be of noble, of generous, of profitable for England in responding to this cry, as to that of a sister towards whom a debt of gratitude is owed—you can still do us a great good. You may console—this you have always done—the exile of our combatants, whom the French Government tears from their homes to cast them out, poor mistaken souls, who dreamed of the fraternity of France, in utter physical destitution, and in despair of mind! You can save for us these spirits by preserving them from the attacks of doubt, and of unmeasured reaction. You can by your press, by the voice of your meetings, fix upon the forehead of the French Republic the mark of Cain—upon the front of Rome, the glory of a martyrdom which contains the promise of victory; you can give to Europe the consciousness that Italy is being born anew, and to Italy a redoubled faith in herself. You may do more. The Roman question is far from being resolved. France finds herself placed between the necessity of giving way to a new insurrection and that of prolonging indefinitely the occupation by her troops; thus changing intervention into conquest. Assemble yourselves, organize a vast agitation for the political and religious independence of the peoples, and say to your Government, that honor, duty, and the future of England demand that her flag shall not hang idly in atheistic immobility amidst the continued violation of the principle which it represents; that France has not the right to dispose of the Roman States as she pleases; that the will of the Roman people ought to be expressed, and that it cannot be freely expressed while four hostile armies are encamped upon its territories. Call upon France to fulfil her promises. We could not admit—we, the elected of the people—that they should be called upon to express a second time what they had already peacefully, completely, and in the most unfettered manner declared. We could not commit suicide upon ourselves in our most sacred right. But, since violence has annihilated the consequences of its exercise, it is for you now to recal France to its engagements, and to say to her—'All that you are about to do is null and illegal, if the will of the populations is not consulted.' And if your government remains silent—if France pursues her career of violence—then it is for you, the people, to aid us, you men of justice and liberty, in the struggle. With or without the aid of the peoples we will recommence this struggle. We cannot, we will not, sacrifice our future and the destinies, towards which we are called by God, to the caprices of egotism and of blind force. But the assistance of the peoples may spare us many bloody sacrifices, much reactionary violence, that we, men of order and peace, have striven to avoid; but which, in the powerlessness of exile, we may not be able to prevent. * * * * *

THE POPE AND THE ITALIAN AND HUNGARIAN PATRIOTS.

WE attach much value to M. MAZZINI'S letter, which the reader will find in full in one of our columns. It is when he boldly faces the world after failure in a grand effort, and points out the motives which induced him, and the resources he could command, that the best estimate can be formed of a leader by his contemporaries. MAZZINI has ever been held by those who knew him to possess a mind of no ordinary grasp; and if it had been mere ambition which led him, in degenerate times, to enact the tribune of old, his ill success has not been occasioned by his proving himself unworthy of so honorable a post.

This letter has, however, another feature which deserves attention apart from the merits of the writer. It contains the only account given by a responsible officer of the course of events which occurred at Rome during the seige. After the disgust excited by the unfair and party statements of a large portion of the press both in England and abroad, it is refreshing to read even so concise a statement, drawn up in the belief that exact truth would be inexorably demanded of its author—while that author was indelibly imbued with confidence in the undying claim the cause he advocated has upon every civilized nation. The object of the appeal being to excite sympathy for the exiled Italian patriots, and not to justify or blazon forth the deeds of the defenders of Rome, assumes an apologetic tone which would otherwise be misplaced, but here is in proper keeping with the author's design.

And we are glad to find that English sympathy has been awakened and expressed before the arrival of the many banished citizens which an ungrateful country has rejected from her soil. When Europe contemplates the picture of MAZZINI and his friends leaving Rome, and sees by whom their place in the Eternal City is taken, it may well mourn that such things may still be possible. But how is our sorrow increased at recognizing that the victory obtained over Freedom on the Roman soil was prepared by means which ensare the popular mind in sensuality and ignorance! How can we control our feelings when we see the preparations made for spreading those snares anew on the face of the civilized world, and think that Englishmen, with countless treasures, with indomitable armies, with unmatched fleets at their command, looked on at these doings in Rome, and at similar doings in Hungary, and, impervious to all the promptings of virtuous indignation, did not pronounce the words, "These things shall not be done."

As the eye mournfully follows KOSSUTH and MAZZINI ploughing the blue wave of the Mediterranean to long and cheerless exile amongst us, let it also rest a while on that aged Pontiff who once assumed the character of a statesman and a man, but soon found it too irksome to continue to enact it. He, too, is an exile. A bark carries him likewise to a foreign capital; but what is his mission? Is he bound to a nation of sedate and severe judges, who will call upon him to give an account of his stewardship, who will weigh him without favor in the scales of public opinion, and hold up surely, if not harshly, every error to view which he may have committed? Or is he the supposed vicar of CHRIST on earth wending his way to cheer the forlorn, to comfort the opppressed, to expose imposture, to preach the truths of humanity and of his creed to the mighty, or to denounce tyrants to the vengeance of Heaven? On what errand does this old man wend to the Neapolitan coast, to the capital of the sunny South, where a people more highly-favored than any other by a prodigal share of Heaven's gifts, squanders them in lasciviousness, and plays in sacrilegious puerility with all that is sacred? Will the eloquence of this Pope's tongue, rendered fervid by the memory of dangers escaped, and of deliverance the most unexpected, call the minds of this besotted people from their follies, dispel their ignorance, animate their flagging exertions? Will he set them an example, in his own conduct, of courageous self-denial and disinterested devotion to the cause of truth?

No—for none of these motives: the Pope goes to Naples to pray over *the phial in which St. Janarius's blood becomes liquid!*

Had all the associations, all the Red Republicans, all the emissaries of secret societies conspired together to plot some invidious light in which to bring the head of the Romish Church in public opinion, and of raising the exiled patriots of Italy and Hungary in the minds of thinking men to the station they deserve to occupy, no refined cruelty, no eagerness for vengeance, could have devised anything more likely to bring this end about than the projected excursion to Naples. Volumes would not have so eloquently exposed the present condition of Southern Europe—the nature of the despotism it was desirous of shaking off, and the prospect with which the miscalled restoration of order threatens it.

Order? Does any man in his senses suppose that things like these conduce to the establishment of order? Is the protest which has been just made by the youth of Europe to be utterly disregarded as to induce a belief that the nations will tamely lie down under a scourge intrusted to hands trembling with the senile impotence which a pilgrimage like this, undertaken at such a moment, betrays? If any believe this kind of order to be desirable, we wish them no worse than that the full responsibility be exacted at their hands of the bloodshed and loss of property which inevitably follow all trifling with the dearest interests and holiest convictions of humanity.—*London News.*

FREDRIKA BREMER.

BY MARY HOWITT.

Of herself, Fredrika Bremer says: "If it should so happen that, as regards me, any one should wish to cast a kind glance behind the curtain which conceals a somewhat uneventful life, he may discover that I was born on the banks of the Aura, a river which flows through Abo, and that several of the venerable and learned men of the university were even my god-fathers. At the age of three, I was removed, with my family, from my native country of Finland. Of this part of my life, I have only retained one single memory. This memory is a word, a mighty name, which, in the depths of Paganism, was pronounced by the Finnish people with fear and love; and is still so pronounced in these days, although perfected by Christianity. I still fancy that I often hear His word spoken aloud over the trembling earth by the thunder of Thor, or by the gentle winds which bring to it refreshment and consolation. That word is—Jumala: the Finnish name for God, both in Pagan and Christian times.

"If any one kindly follows me from Finland into Sweden, where my father purchased an estate after he had sold his property in Finland, I would not trouble him to accompany me from childhood to youth, with the inward elementary chaos, and the outward, uninteresting, and commonplace picture of a family, which every autumn removed, in their covered carriage, from their estate in the country to their house in the capital; and every spring trundled back again from their house in the capital to their country seat; nor how there were young daughters in the family who played on the piano, sang ballads, read novels, drew in black chalk, and looked forward, with longing glances, to the future, when they hoped to see and to do wonderful things. With humility, I must confess, I always regarded myself as a heroine."

Casting a glance into the family circle, it would be seen that they collected, in the evening, in the great drawing-room of their country house, and read aloud; that the works of the German poets were read, especially Schiller, whose Don Carlos made a profound impression upon the youthful mind of one of the daughters in particular.

A deeper glance into her soul, will show that a heavy reality of sorrow was spreading, by degrees, a dark cloud over the splendor of her youthful dreams. Like early evening, it came over the path of the young pilgrim of life; and earnestly, but in vain, she endeavored to escape it. The air was dimmed as by a heavy fall of snow, darkness increased, and it became night. And in the depth of that endless winter night, she heard lamenting voices from the east, and from the west: from plant and animal; from dying nature and despairing humanity; and she saw life, with all its beauty, its love, its throbbing heart, buried alive beneath a chill covering of ice. Heaven seemed dark and void;—there seemed to her no eyes, even as there was no heart. All was dead, or, rather, all was dying—excepting pain.

There is a significant picture, at the commencement, in every mythology. In the beginning, there is a bright, and warm, and divine principle, which allies itself to darkness; and from this union of light and darkness—of fire and tears—proceeds a God. I believe that something similar to this takes place in every human being who is born to a deeper life; and something similar took place in her who writes these lines.

Looking at her a few years later, it will be seen that a great change has taken place in her. Her eyes have long been filled with tears of unspeakable joy; she is like one who has arisen from the grave to a new life. What has caused this change? Have her splendid youthful dreams been accomplished? Is she a heroine? Has she become victorious in beauty, or in renown? No; nothing of this kind. The illusions of youth are past—the season of youth is over. And yet she is again young; for there is freedom in the depth of her soul, and "let there be light" has been spoken above its dark chaos; and the light has penetrated the darkness, and illumined the night, whilst, with her eye fixed upon that light, she has exclaimed, with tears of joy, 'Death, where is thy sting? Grave, where is thy victory?"

Many a grave since then has been opened to receive those whom she tenderly loved; many a pang has been felt since then; but the heart throbs joyfully, and the dark night is over. Yes it is over; but not the fruit which it has borne; for there are certain flowers which first unfold in the darkness; so is it also in the midnight hours of great suffering: the human soul opens itself to the light of the eternal stars.

"If it be desired to hear anything of my writings, it may be said that they began in the eighth year of my age, when I apostrophised the moon in French verses, and that during the greater part of my youth I continued to write in the same sublime strain. I wrote under the impulse of restless youthful feelings,—I wrote in order to write. Afterwards, I seized the pen under the influence of another motive, and wrote—that which I had read.

"At the present time, when I stand on the verge of the autumn of my life, I still see the same objects which surrounded me in the days of my spring, and I am so happy as still to possess, out of many dear ones, a beloved mother and sister. The mountains which surround our dwelling, and upon which Gustavus Adolphus assembled his troops, before he went as a deliverer to Germany, appear to me not less beautiful than they were in the days of my childhood; they have increased in interest, for I am now better